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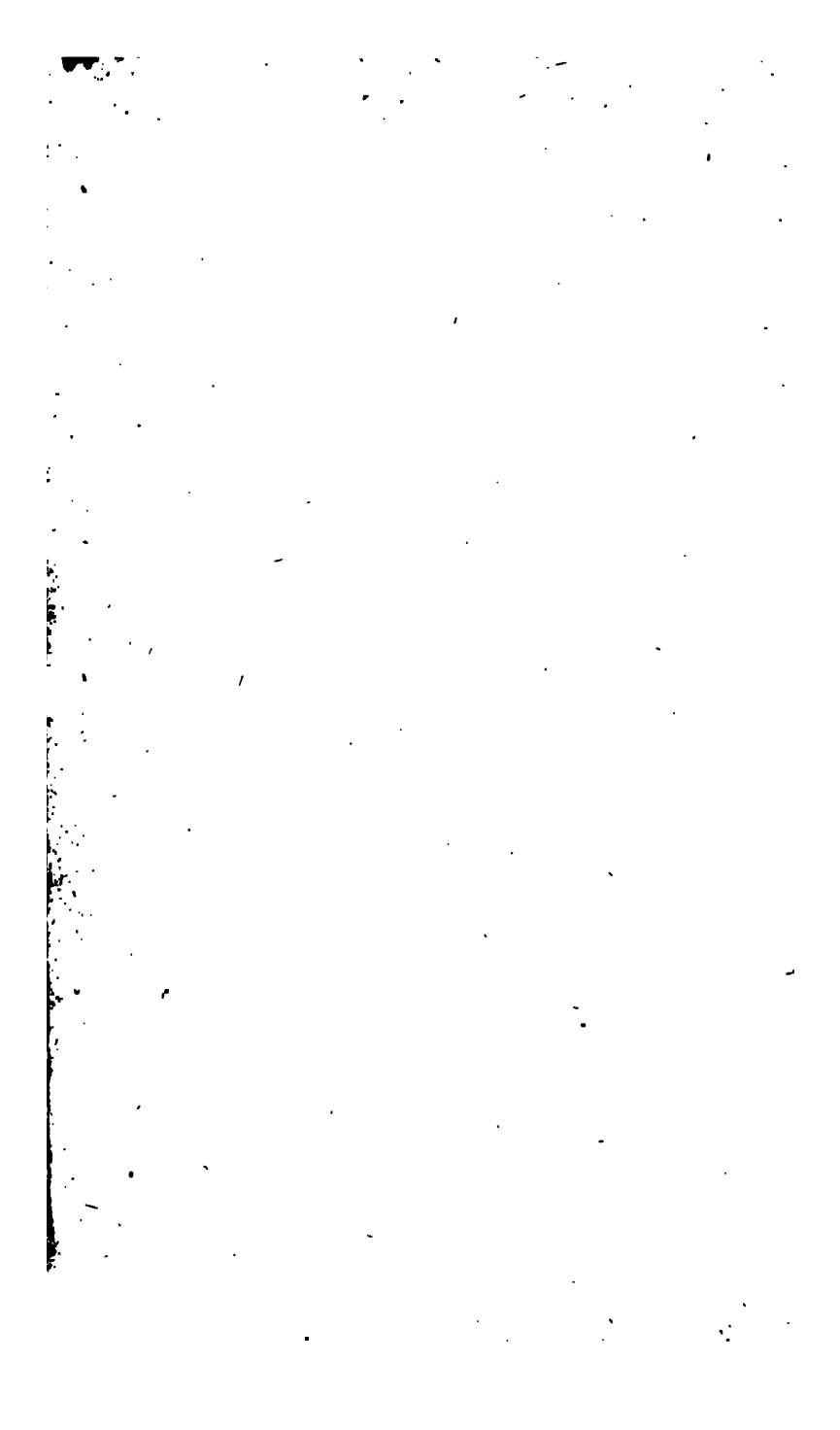


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# *Apophthegmata Curiosa:*

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O R,

Reflections, Sentences, and Maxims,  
Historical, Moral, Philological,  
and Divine.

B E I N G A

## *Summary Collection,*

O F

Solid, Useful, and Necessary Cautions,  
Instructions and Rules, for the Conduct  
of *Human Life*, in all Estates and Condi-  
tions; extracted from the most celebra-  
ted Authors, *Ancient and Modern*.

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By R. K. M. A.

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*Nihil esse expectandum, prater Virtutem :*  
*Nihil fugiendum, prater Vitium.* Eras. Rot.

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L O N D O N,

Printed for *William Bray*, at the *Bell and*  
*Dragon*, between *Gharing-Cross* and *White-*  
*Hall*, 1709.





Proverbs  
Packer  
2-2-27  
14309

T O

The Right Honourable

**Sir Charles Duncombe, Knt.**

Lord-Mayor of the Famous City of London.

**T**HO' great Men in Eminent Posts of Government, have but little leisure to Read, the Publick exacting the whole of their Time in its Service; yet since sometimes, casting an Eye upon a Book, is a kind of Diversion, and contributes to the Recreation of the Mind, when over much fatigu'd with the Multiplicity of Business, I have humbly presum'd to Dedicate this small Manual of Collections to your Lordship; which being taken from some of the Best, Wifest and most Learned Men in all Ages, will for that reason obtain the Favour of your Lordships Acceptance. To which I shall only add, That tho' your Lordship has erected a fair Structure of Natural and Acquired Parts to your self, yet I presume to say, if you please to peruse the following Apophthegms, your Lordship will find something, not unworthy your Observation.

And now, if I were not well assur'd, that your Lordship is better pleas'd, with doing great things for the Publick, than in being

## The DEDICATION.

*told of the Good you have already done, by your Munificence and Exemplary Charities, I had a fair opportunity of doing Justice to your Lordship's Character, in acquainting the World with a Detail of your Vertues, your Publick Spiritedness, your steady Zeal for Her Majesty's Service, and your Excellent Qualifications for the Discharge of the great Trust, which the Wisdom of the Cities Choice, and your own Merits have conferred upon you; but for fear of Offending your Lordship's Modesty, I shall wave that Subject till another opportunity, and at present only silently admire your Lordship's Benefactions, that I have not Skill enough to Commend; and convert Eulogies into an humble Request, that in your Publick Conduct, your Lordship would please to persevere in doing what you do; which will stop the Mouths of Detractors, and raise your Name to that height of Grandeur, as is unfeignedly wish'd by my Lord,*

*Your Lordship's*

*most humble Servant,*

**Rich. Kingston.**

THE  
EPISTLE  
TO THE  
READER.

IT was the Opinion of that great Man, the Lord *Chancellor Bacon*, that if a Collection was made of the *Wise* and *Pithy* Sentences, of the most Learned and Judicious of our *English Divines*, and digested into one Volume, it would be the best *System* of *Divinity* in the *World*; and another Eminent Person of our own Nation, that has always been thought not to come much short, but rather to equal him in all kinds of Polite Learning, has said the same in relation to *Morals*, *Politicks*, and converse in the whole *Conduct* of Humane Life, viz. That if well compos'd, *Brief Hints* and *Miscellane-*

ous

To the R E A D E R.

ous *Aphorisms, Axioms* and *Reflections*, were occasionally Publish'd, (in few Words, and at an inconsiderable Charge) where the *Reader* might always find something for his *Instruction, Caution,* and *Consideration*, such a *Treatise* would be more useful and *Advantageous*, than wasting Time, in turning over *Voluminous* Authors, who think they have said *All*, by saying *Much*, and yet often leave the *Substance* of the Matter behind them. \*

To comply with the Sentiments of these two great Men, in benefiting the *Reader*, is the design of this *Manual*, and at the same time, I am inclin'd to believe, That so far as I have proceeded, I shall give him tolerable Satisfaction in perusing it; because the Collections are taken from the most *Celebrated* Authors in *Greek, Latin, German, French, Dutch* and *English*, both *Ancient* and *Modern*, in which I have exercised the best of my Judgment, which  
among

To the R E A D E R.

among the *Learned*, and *Charitable*, will plead my Excuse, if I have any where discover'd my own *Weakness* in the choice of them.

However, I presume to Affirm, That I have so far complied with the Rules of *Decency*, as not to insert any thing in the whole, that might offend a chaste *Eye*, a sober *Ear*, or a *Religious Heart*, or disoblige any contending *Señ*, *Faction*, or *Party*; and therefore, if these *Collections* should fall into the Hands of any *Readers*, that expect to find themselves *Flatter'd* with nauseous *Wit*, encouraging *Lewdness*, *Scurrility*, *Satyr*, *Irreligion*, or *Profaneness*; to save himself further trouble, he may lay it down again, for he will find nothing in it that will serve any such ill purposes; but if good *Nature*, too often Debauch'd by Wicked *Modish Customs* and ill *Examples*, should tempt him to see the *Deformity* and ill *Consequences* of *Vicious Courses*, with design to reform, he will find matter enough to direct

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To the R E A D E R.

direct him among the *Wise Sayings*, and *Maxims* of good Men, and to shame himself out of the Folly of Ill Courses, by a sincere Application of the *Reflections*.

In short, *Readers*, in whatsoever Station, Quality, or Condition, Providence has plac'd you in the World, whether Honourable, Rich, Prosperous or Poor, Parents or Children, Teachers or Learners, Masters or Servants, Married or Single, Healthful or Sickly, Church-Men or Dissenters; Whatever I say you *are*, or *Wish* to be, whatever is your *Inclination*, or *Aversion*, *Practice* or *Duty*, you will here find something inoffensively express'd, for your *Direction* and *Advantage*, both in your *Temporal* and *Eternal* Concernments, if you apply them with the same *Care*, as they were Collected, for these Noble and Happy Ends, by,

Gentlemen,

Your humble Servant,

Rich. Kingston.

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# Apophthegmata Curiosa.

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O R,

Reflections, Sentences and Maxims, Historical, Moral, Philological and Divine.

1. **S**cience in general, is of vast Importance; but that part of it which a truly Wise and good Man studies, is to understand what he ought to do, and what to avoid upon all occasions.

2. The more a Man *Knows* the less he is apt to *Talk*; Discretion allays his *Heat*, and makes him *Coolly* Deliberate *What* and *When* it's fit to *Speak*.

3. Familiarity with a *Fawning* Sycophant is Dangerous; he only invites you to *Speak*, what he designs to make a *Town-talk*.

4. Trust your *Secrets* to no Man living, unless it be as much to the *Advantage* of him that hears 'em to *conceal* 'em, as to your self that communicated them.

5. A Wise Man does not pretend to *Accomplish* all he undertakes, but to do that *Well* and *Effectually*, which he does.

6. 'Tis Injustice done to the *Victor*, to ascribe his Successes to *Chance* or a Numerous *Army*; since Experience tells us, that *Victory*, humanely speaking, depends upon a *Steady* Courage, *Wise*

B

Fore-

Fore-sight, *Exact* Conduct, *Good* Discipline, and *Regular* Stratagems.

7. A *Wise* Man ought to have but *one* *Bosom* Friend, and to take care he has *no* Enemies; for even *false* *Accusations* are sometimes *Ominous*. The *Vulgar* being *Ignorant* of the *Truth*, judge by *Opinion* and *Inclination*, and are apter to believe and publish ill Reports, than good ones.

8. In procuring *Friends*, we ought to make choice of such, as are *Discreet* to Advise, and *Powerful* to Defend; for if they want *Discretion*, we shall want *Counsel* in *Prosperity*; and if *Power*, we shall stand in need of *Support* in *Adversity*. *Prudence* and *Secresy* are essential *Requisites* in a *Friend*; for if he is *Foolish*, he is not to be endur'd, and if a *Tattler* he may soon ruin us.

9. *Vertue* sometimes has *Friends*, and *Prosperity* is never without them; but be they what they will, they are both known in *Adversity*; for where the better sort adhere to *Vertue*, the greater part will be sure to wait upon *Fortune*.

10. Many Men forbear doing *Ill*, because they will not do it; but more because they cannot. Many refrain out of *Conscience*, but more out of *Shame*: Some are kept under by *Reputation*, but more out of *Fear*: Many Check themselves because they would be *good*, but more because they would not be *Infamous*.

11. The Man that is *Proud* and *Foolish* in his *Nature*, negligent in *Business*, *Peevish* in *Conversation*, false in his *Words*, and keeps ill *Company*, is neither proper to be *Trusted*, nor fit to be believed.

12. He that thinks himself *Wise* and *Good*, for no other Reason but because he's *Great* and *Rich*, is like the *Servant* that thought himself *Superior* to his *Master*, because he lay in the *Garret* and his *Master* under him.

13. Many



13. Many Men are Upright and *Honest*, and for some time have *Merited* that Character; this is certain; but when they come to *weigh* themselves against *Gold*, 'tis hard to *Divine* which way the Scale will turn. *Lorillus* has a Face of Good Nature, but it Squints with both Eyes upon his Interest.

14. *Ill Nature* is too *soft* an Expression for those, who *sport* themselves with the *Afflictions* of others, when they should contribute to their Assistance.

15. How frequently and unaccountably do our Modern *Libertines*, call a Life of *Misery* and *Madness*, a Life of *Pleasure* and a Heaven upon Earth? They may have a *Sensual Pleasure*, but under that humor, cannot enjoy a *Rational Satisfaction*: When one of them was slightly wounded with a *Sword*, which his *Cowardice* causlessly apprehended to be Mortal; Good God says he, whether am I going? He might have guess'd right, by reflecting upon his Principles and Practices.

16. Wicked Men oftentimes draw upon themselves that which they *Fear*, by those very means whereby they study to *Avoid* them.

17. That Man we may be sure Acts from a Principle of *Honour* and *Love* to his Country, whom we find *Commended* by those that hate him.

18. *Preferring* some Men, is like throwing away a *Jewel* upon *Aesop's Cock*, to whom a *Barley-corn* would have been more proper and acceptable.

19. Persons of *Eminent Vertue*, when they are *Advanc'd* are less *Envied*, because their Promotion seems but *Due* to 'em, and no Man envies the payment of a Debt.

20. When we oblige those that can never repay us, as a Stranger at his last *Farewel*, or a *Necessitous* Person on his Death-bed, we make *Pro-*

*vidente* our *Debter*, and rejoyce in the Conscience even of a *fruitless* Benefit.

21. To do an *ill* thing that *good* may come of it, is as if a *Pilot* should pray for a *Storm*, to shew his Skill in Working the Ship; or a *General* with his Army *Routed*, that he may shew himself a great Commander in *Recovering* the Day.

22. Flights of *Rhetorick* on a *Dull* Subject, shine and smell as admirably, as *St. Martin's* Gold and Silver Lace on a *Lindsey Woolsey* Justacorps.

23. 'Tis *needless* to give Advice to an *Angry* Person, who can neither spare *Ears* to hear, or a *Heart* to receive wholesome Instructions.

24. Employing *Chirurgeons* and *Physicians*, is a certain Way to *Weakness* and *Poverty*; the former, takes the *Blood* from our *Veins*, and the latter, the *Money* out of our Pockets.

25. A Philosopher being ask'd, what were the greatest *Troubles* of this Life, Answer'd, to *lose* what one *Wins*, and to *part* from what one *Likes*; for in the one a Man loses his *Pains*, and the other his *Pleasure*.

26. All ones *Acquaintance* are not proper for *Friends*, for tho they may be *Honest* enough, yet Mankind is generally *Indiscreet*, and where we maybe allowed to have a *Respect* for their *Persons*, it will not be *Prudence* to trust them with our *Secrets*.

27. Covetousness and Honour, are so very *incompatible*, that they can never reside in one Person, or under the *same* Roof. He grieves at what others *possess*, and yet will not *enjoy* what he has of his *own*. He is afraid of being *Robb'd*, and yet never keeps his Money *safely* from others than he *does* from himself.

28. How many People do we daily see, to whom God has given *Ability* to get *Riches*, *Discretion* to preserve them, *Wisdom* to project 'em  
and

and Life to *possess* them ; but not a Heart to enjoy them ; and tho' it's in their Power to become Masters of *other* Mens Wealth, are nevertheless Slaves to their *own*.

29. Nothing is dearer *Bought* than what must be *Begg'd* ; for, he gives more that *wrecks* his *Modesty* tho' but for a *Minute*, than he that purchases any thing with his *whole* Estate. As the satisfaction is *great* in *Giving*, so the torture is Extraordinary in *Asking* ; for where we *Give* we purchase anothers *Liberty*, but where we *Receive* we lose our own.

30. Malicious and *Spiteful* Animals, often *harm* themselves, only that they may *injure* others. A *Salvage* humor this, to delight in vexing and *grieving* their Neighbours, and whoever harbours it in his *Heart*, may truly be said, to be possess'd with a *Devil*.

31. There are some Cases wherein we lie under no Obligation for a *Benefit*, because a greater *Injury* absolves it : As for Example, He that lends another *Money*, and then sets his House on *Fire*, there the following Impiety *Cancels* the Antecedent Obligation.

32. No doubt but *Julius Caesar* was a Man of a very *great* Soul, but yet such a one as aim'd more at his own particular *Greatness*, than at the good of his *Country*.

33. *Demetrius* upon the taking of *Magara* by the Enemy, ask'd *Scilpo* the Philosopher, what he had lost ? *Nothing*, says he, for all that I can truly call my own, I carry about me.

34. The best *Guards* for the Preservation of the Sovereign's Person and *Security* of the Government, are *Bounty* and *Justice* ; of the two *Bounty* is the *Stronger* ; for it firmly establishes him in all Mens *Opinions* and *Affections*.

35. Gratitude to *Benefactors* is a Duty so generally acknowledged by *all*, even the *Salvagest*; that he must have put off much of his *Humane Nature*, that neglects or *refuses* to perform it.

36. Solid *Instructive Matter*, is only worth a Reader's *collecting*. He that beats his Brains about searching which of the Two was Eldest, *Homer* or *Hesiod*, or which was the Taller *Helen* or *Hecuba*, is like the *Schoolmaster* that lost his Senses, in searching the *Paulo-post futurum* of a Greek Verb.

37. A *Husband* being sick without hopes of *Recovery*, his Wife *wept* so excessively, that they were obliged to remove her out of the House; she call'd her Servant into her Chamber, saying, *Beatrix*, as soon as my dear Husband is *Dead*, go and carry the sad News of it with all speed to Don *Carlos*, and tell him I am so extreemly afflicted, that I will not see him in two Days.

38. Good and great Men may *secure* themselves from *Guilt*, but not from *Envy*; for the greatest for *Merit* and *Trust* in Publick Affairs, are still shot at by the *Ambitious*, who deem themselves less in Employment than Merit; but these *Vapours* easily vanish, while the *Helin* is in Wise and Safe Hands, and the Sovereign's Actions are guided by Wise and Experienc'd *Councils*, and not by *Self-Interests'd*, *Passionate* and *Single Advices*.

39. *Policy* is a Sea so inconstant and *turbulent*, that there's no *place* to be found in it, where some one or other hath not been cast away.

40. A *Prudent Prince*, will never be *lavish* of his Purse, because the *Basis* of Government is quite overwhelm'd in the Gulph of an *Empty Exchequer*.

41. *Equal Authority* with the same *Power*, is always *fatal* in great Enterprizes. The Duke of *Marlborough* and *Prince Eugene* avoided that *Rock*; He

42. He that first preach'd the *Doctrine* to Princes, of *gratifying* their *Enemies* in the *Preferments* due only to the *merits* of their *Friends*; was certainly he, who design'd to suppress the growth of *Friends*, and encrease the number of *Enemies*.

*Quo semel est imbuta recens servabit odorem*

*Testa diu*——

43. The Prince that will lay the *Foundation* of *Greatness* upon popular *Esteem*; must first give his Subjects *Ease* and *Justice*; for they measure the Bond of their *Obedience* by the *Good* that is done 'em.

44. Let a Prince's *Favorite* always *Tast* his Master's *Bounty*, but not *Devour* it; let him *Enjoy* his *Ear*, but not *Engross* it; let him *Participate* his *Love*, but not *Enchant* it. If he must be a *Moat* in the *Common Wealth's* *Eye*, let him not be a *Monster*.

45. If the *Sovereigns* *Actions* be as *Pure* and *Immaculate* as *Truth* and *Innocence*; yet if his *Affection*, either *Blind* or *Transport* him, to become the *Assylum* of his *Servants* *Insolences* and ill *Actions*, then *Majesty* becomes *Guilty*, and must expect to share both in the *Grievance* and *Hatred* of the *injur'd* *Subject*.

46. An *equal* *Balance* betwixt the *Princes* *Power* and the *Subjects* *Liberty*, is the firm *Basis* of a *Quiet* and *Happy* *Government*.

47. The *Courts* of *Princes* may be reckon'd among the unaccountable *Phenomena*, where one is oblig'd rather to *Hear* than *Act*, *See* than *Reflect*, and *Suffer* than *Resent*. Where he that is *Poor* is soon *forgot*, and he that is *Rich* is sure to be *persecuted*; where the *Poor* Man finds nothing to *Eat*, and the *Rich* have rarely any considerable *Vertues* to boast of; where few live *Satisfied*, and yet all are *Ambitious* of it; in short, where

all Men *Rail* at it, and yet none *Care* to *Leave* it.

48. He that does what he *can*, speaks what he *knows*, and gives what he *has*, more is not to be expected of him.

49. Gold is a *Metal* which assists us in all our *Wants*, facilitates the Execution of all our *Designs*, and makes us *Triumph* over many *Difficulties*.

50. Where *Education* is wanting, *Nature* of it self is wholly *Rude*, *Unpolish'd* and *Extravagant*; but seldom does his *Family Fail*, that ties his *Estate* to his *Child* by an *Entail*, and his *Child* to his *Estate*, by *Education* and *Employment*.

51. *Conversation* is the *Daughter of Discourse*, and the *Mother of Wisdom*; the *Eale of the Soul*, the *Commerce of Hearts*, the *Bond of Amity*, the *Food of Contentment*, and the *Employment of Humanity*.

52. *Nature* has shew'd her self a *Step-Mother* to *Man*, denying him a *Sense* to rejoyce at his *Birth*, and yet to fill him with sad *Apprehensions* at his *Death*: To make him insensible of the good he receives at his *Beginning*, and yet to affright and torment him, with a *Combination of Mischiefs* at his *End*.

53. It is not the *Incense* or the *Offering* that is acceptable to *God*, but the *Purity* and *Devotion* of the *Worshipper*.

54. They that deny the *Being* of a *God* destroy the *Nobility* of *Man*; for its certain, that *Man* is a *Kin* to the *Beasts* by his *Body*; and if he is not related to *God* by his *Soul*, he is a *Base* and *Ignoble Creature*.

55. He that regards not, or rejects the *Instruction* of a *Father*, his *Minister*, *Tutor*, or other *Superior*, whose *Love* is equal to his *Authority*, will certainly die a *Fool*.

56. *God*

56. God has given Men *Abilities*, not only for their own use, but for the Advantage and *Benefit* of others. Thus he that is Ignorant and wants Knowledge, is to be instructed by him that has it.

57. A *Fool* is so conceited, that he consults nobody but *himself*; for whatsoever he does, in his own Opinion he is always *right*: But a Wise Man will not rely upon his own Judgment *alone*, but suspecting himself, makes use of the *Sound Advice* of other Men.

58. He that has a *Satyrical Vein*, and makes others afraid of his *VVit*, has greater reason to stand in *Fear* of other Mens *Memories*. *Barking Currs commonly go with Bitten Ears.*

59. *Slandering* is one of the most incurable Wounds of the *Tongue*, the very Bane and *Pest* of Humane Society; and that which not only *Robs* single Persons of their good *Names*, but oftentimes whole *Families*, nay, publick Societies of their *Peace*.

60. No Man is so *Great*, but he may both need the *help* and *Service*, and stand in *Fear* of the power and unkindness of the *meanest* of Mortals.

61. There passes not an *hour* of our *Lives*, wherein we do not enjoy the *Blessing* of Providence, without *Measure* and without *Intermission*.

62. Contract *Friendship* with no Man, till you have discover'd how he used his *former* Friends. For you may *reasonably* believe he will be the same to you as he was to them.

63. 'Tis better to *affront* some People than to *oblige* them; for the better a Man *deserves* of them, the *worse* they'll speak of him.

64. A *Thief* makes a pitiful *Bargain*; he steals his Neighbours *Money* or *Goods*, and must pay his *Life*, perhaps his *Soul*, for his unlawful *Purchase*.

65. *Nature* may lie long *Buried*, yet will *Revive* upon an agreeable *Temptation*. *Aesop's* Damsel chang'd from a *Cat* to a *Woman*, late *Demurely* at the *Board's* End, till she saw a *Mouse* cross the *Table*, and then she shew'd her *Nature* in *Bouncing* to catch her *Prey*.

66. A *Rich* Man that employs his *Wealth* in *doing Good*, takes the best and surest *Course*, to settle his *Estate* upon his *Posterity* for many *Generations*.

67. A religious and continued *Care* to please *God* in all things we *say* or *do*, gives a *Man* the *Firmest Resolution* and the strongest *Confidence* of *Security* and *Protection* in all *Dangers*.

68. *Disappointment* attend the most necessary of all *Humane* Enterprizes, and must be taken *patiently*. He that *Sows* is not sure to *Reap*; nor the *Mariner* to reach his *Port*; nor the *Soldier* to *Win* the *Field*. He that *Marries* is not sure his *Wife* will prove *Honest* or his *Children* *Dutiful*: Shall we therefore neither *Sow*, *Sail*, bear *Arms*, nor *Marry*?

69. *God* never wrought a *Miracle* to *Convince* *Atheists*, because his *ordinary* Works are more than sufficient.

70. He that *visits* a *Sick* Friend, only in hopes of a *Legacy*; is like a *Raven* that watches a *Weak* *Sheep* only to *pick* out its *Eyes*.

71. The *Sun* is that *Creature*, which is the most lively *Effigies* and abstract of the *Creator's* *Majesty* and *Greatness*. His *Situation* is in the *midst* of the *Celestial* *Orbs*, as the *Centre* and *Heart* of *Light*. A constant and unchangeable *Essence*, whose virtue assists us in seeing other things, and yet *hides* his own *Beauty* with the *Veil* of his *Brightness*: His *Light* with an admirable *Virtue* does both *strengthen*, *foment*, *rejoice* and *Nourish*: His *Influence* is not partial, but  
common,



common, all have *Need* of him and he of none. In short, he is a Creature of the greatest Pomp and Glory, the most resplendent *Beam* of the Divine Majesty. Raise your thoughts higher *Reader*, and in this *Material Sun* contemplate the *Divine Glory*, for if but an *Emission* and Shadow of him be so *Bright*, what must be the true *Light* of that Infinite and uncreated *Beauty*?

72. The *Moon* is that Beautiful Queen of the Stars, Governess of the Night, and little inferior to the *Sun* in Dignity. But that which is best worth our Admiration is, that as the *Sun* is a clear Mirror of the Divine *Attributes*; so the *Moon* is a Glass to discover the *uncertainty* of Human Frailty; for *her* condition like *his* is never settled and permanent, but sometimes in the Full; anon, an unperceivable Nothing.

73. The *Day* excels the *Night* in Beauty and Use in the common opinion. But the Wisdom of God, found a Means to make the Night no less beautiful and admirable than the Day. The Epithets of *Drowsy* and *Dark*, and being the Repose of *Labour*, the refreshments and diversion of *Cares*, are but Reproaches thrown upon it; for its better express'd by a Person of Wisdom, who calls it the time of *Contemplation* and Thoughts: And for that reason, was the *Owl* at *Athens* celebrated as the *Hieroglyphick* of Knowledge. The Night is not so proper for the Ignorant to *Sleep*, as for the Wise and Studious to *Watch*, the Night being to prepare what the Day must Execute.

74. *Admiration* is the highest expression of *Praise* we can attribute to any Object; but it's a vulgar Saying, that not the *greatness* of a Wonder, but the *Novelty* affects us; for we are not studious to behold those *Superior Wonders*, because they are *known*, but because they are *strange*; by which

means we beg for *trifling* Novelties to entertain our *unconstant* Humor, and pacifie our *Curious* Sollicitude with *Extravagancies*.

75. With such *Variety* of all things, has the *Wise* Creator replenish'd the *World*, for the supply of Mens *Delights* as well as their *Necessities*, that he who had been so *Liberal* in his Gifts, might well expect, that Men should not be *Sparing* or *Niggardly* in their returns of *Service*.

76. O that Provident *Bounty* of our Creator ! who appears so expressly *manifest*, that none can in Words *Deny* him, but his *inward* Thoughts and *Conscience* will immediately Check and Accuse him, of the greatest *Folly* imaginable.

77. He that seriously considers the rare *Harmony* of the Universe, and also that it's composed of *Contraries*, will be apt to think that in so near a *Conjunction*, they should directly tend to their own and the World's *Destruction*. The World is compounded of *Contraries* and an Agreement of *Discords*. The *Elements* are opposite in their own Natures. The *Stars* have their *Quarrels*, and their natural *Discords* are converted to *Moral* Oppositions. In short, whole *Corrupt* Nature is pregnant with the *innate* Seeds of Dissention. The *Aged* oppose the *Younger* ; in *Climates* the *Spaniards* naturally hate the *French*. In our *Earthly* Tabernacles, *Moisture* resists and endeavours to quench the *Radical* Heat, the *Inferior* parts are *Offensive* to the *Superior*, and the *Appetite* tramples upon *Reason*. Nay, the *Soul*, that *Immortal* Spirit, is not free from this Calamity : The *Passions* quarrel among themselves. *Fear* endeavors to *extinguish* *Courage* ; *Melancholy* supercedes *Mirth* ; sometimes we *Desire*, and soon we *Abhor* ; sometime *Vice* and otherwise *Vertue* Triumphs all consist of Arms and War, and the Life of Man on Earth is a continual *Warsfare*.

But

But O! that wonderful and Infinite Wisdom of the Creator, who hath so *moderated* and *temper'd* the *Contrarieties* of Creatures, as to make their *Discords* their *Stay*, *Support* and *Conservation*, and thereby to *Unite* and *Sustain* the whole *Fabrick* of the Universe.

78. Every thing that appears *Extraordinary*, passes for *Great*, if it be attended with *Success*; and every thing which is *truly Great*, appears *Foolish* when it meets a contrary Event.

79. *Alexander* that had subdued so many *Princes* and *Nations*, upon the killing of *Clytus* (one *Friend*) and the loss of *Hebeshlion* (another) abandon'd himself to *Anger* and *Sadness*: And when he was *Master* of the World, was a *Slave* to his own *Passions*.

80. *Religion*, *Matters of State*, *Great Persons*, *Private Mens Business of Importance*, ought to be *Privileged* from being *Jested* on; and its never attempted, but with shame and reproach to the Author.

81. A Wife that is *Foolish* and void of *Goodness*, by her *Negligence*, *Ill-management* and *Luxury*, without any other assistance, will lay her *Family Low*, and waste all that has been gotten by her *Predecessor's Care*.

82. All the endeavours of a Man *resolvedly* wicked, is to grow so *Impudent*, that he may never *Blush* at what he does; but a Man *sincerely* Vertuous, makes it all his *Care* so to live, that he may not be *asham'd* of what he does.

83. *Misfortunes* cannot be avoided, but they may be *sweetned*, if not overcome; and our *Lives* may be made *Happy* by *Patience*, *Submission*, and the *assistance* of *Good Men*.

84. He that loves his *Jest* better than his *Friend*, hazzards the loss of the latter. Mr. *Thomas Fuller* made a Copy of Verses upon a *Scolding Wife*: Give me a Copy of them says the Earl of C. No.

says Fuller, 'tis needless, *your Lordship has the Original.* The *Earl* never forgave him.

85. I will no more *Undo* a Man with his *Will*, than forbear *Saving* him against it. Its a Benefit in some Cases to *Grant*, and in others to *Deny*.

86. 'Tis an Obligation to *Cure* a Wound or a Disease; but to make that Wound or Disease on purpose to cure it, is *Barbarous*.

87. Wisdom allows no Man to be *Happy*, but he that needs no other *Happiness* than what he has *within* himself, no Man to be *Great* or *Powerful*, that is not *Master* of himself.

88. A Secret *Curse* goes along with an *ill-gotten Estate*, and he that leaves such a one to his Child, does but *Cheat* and *Deceive* him, makes him believe he has left him *Wealth*, but has withal, put such a *Canker* into the Bowels of it, that is sure to *Eat* it out.

89. He that *Skilfully* employs his *Tongue* to give *wholsom Instructions*, especially to *heal Differences* and make *Peace*, is a very great *Blessing* to the Place where he lives.

90. I had rather other Men should *wound* my good *Name*, than I *offend* my *Conscience*.

91. Men that aggravate other Mens *Calamities*, are not good enough to be compared with the *Dogs* that lick'd *Lazarus's Sores*, but are like *Flies*, that are always buzzing upon what is *Raw*, to corrupt it with *Putrefaction*.

92. A *Wife* that strenuously employs her *Cares* in her *Domestick Concerns*, and prudently commands her own *Passions* and *Desires*, is a *Singular Ornament* and *Honour* to her Husband.

93. That *Hannibal* made War better than the *Romans*, and that he was undone by the *Ill management* of his own *Republick*; whereas the *Romans* became *Victorious* by the good *Order* of theirs, is a *Consideration* which falls not within the reach of many People.

94. It

94. It was a great Character given of *Scipio*, that he made all things promote the Advantage of the *Roman Commonwealth*, from which he had disengaged others, and had no *Crime* but Serving it, with the same *Qualities* with which he might have *Ruin'd* it.

95. *Gracchus* was a Person very Considerable, both for the advantage of his Body, and the qualities of his Mind. He had a great and lofty Soul, but fitter to embrace *New*, or revive *Antiquated* things, than *solidly* to pursue those *already* establish'd. His Designs were *honest* in the main ; he naturally hated all manner of *Injustice*, but *Opposition* put these good Intentions into a Ferment and *Disorder*, and upon the starting of the Quarrel between the *Senate* and the *People*, being incensed against those that oppos'd him, he pursued by a Spirit of *Faction*, what he had begun with a Principle of *Virtue* ; which prov'd the *Ruin* of the *Common-wealth*.

96. The more *nicely* some Persons look into *themselves*, the greater Cause they find to be out of *love* with themselves, and therefore give over a further Enquiry ; resolving to be as great *Strangers* to themselves, as to their most *inveterate* Enemies.

97. The Notions which *Atheists* entertain of a *Desty*, are frequently so absurd, that the very *Arguments* which the Devil helps them to, turn their *Points* against their own Breasts, and like *Arrows* shot against Heaven, fall upon their own Heads.

98. 'Tis as *Ridiculous* for any one to Laugh *unseasonably*, as to Sing out of *Tune* ; the former renders him *Rude*, and the latter *Impertinent* and *Troublesom*.

99. Full-bottom'd *Wigs*, and Fine *Mus* the young *City Ladies* to the *Cathedral*.

thence Smutty *Jests* invite 'em to the *Theatre*, and so they wear out the time that lies upon their hands, in being *whirl'd* in a Gilded Coach, between God's *Church*, and the Devil's *Chappel*.

100. It would be well worthy some Men's inquiry, whether Religious *Pride*, Obstinacy in *Error* or Vain-glory, are not the only Reasons of the *Dissenters* Separation from the Church of *England*.

101. All the *Furies* of Hell co-operate with a *Lewd* and Revengeful Woman, and 'tis impossible to comprehend what *Tortures* she suffers, till she is *Deliver'd* of her Wicked Designs.

102. 'Tis Pity, that any but *wise* and *good* Men had the power of Electing *Senators*; but 'tis greater pity, that any but *wise* and *good* Men should be Elected.

103. 'Tis a Common Practice, like the *Fox* in the Fable, for Persons to *Rail* at what they cannot *Reach*, or else a City *Physician* had never given himself the *Pains* and Trouble, to write a *Satyr* against *Wit*; he has Justice on his side, for it wou'd be a Scandal to be counted a great *Wit* by a Person that has *none* at all.

104. The *Observer* is so fond of furnishing his *Countryman* with *Fighting* Stories, that he would do well to *List*; possibly his singular *Zeal*, like the *Frenchman* in his *Shirt* at *Bulloign*, might drive thousands of the *Enemy* into an *Augur* Hole: Or force them to *Retreat* that were *Marching* off in good *Order* before he came.

105. Some Persons cannot content themselves in going to *Hell* the common *Way*, or the ordinary *Pace*; but Ride *Post* thither, as if they were in hast to be *Damn'd*: Such are the *Inventors* of worse Ways of *Wickedness*, *Profaneness* and *Debaucheries*, than the World has been hitherto acquainted with.

106. We

106. We may as well look for *Mountains under Ground*, *Religion at Rome*, *Sincerity at Versailles*, and *Cleanliness in Hungary*, as *Humility among Phanatics*, *Honesty among Gamesters*, or *Silence among Women at a Gossiping*.

107. We read of a Man that *died* by taking Physick *to be better than well*. Is not this the case of the late Electors of *Bavaria* and *Cologne*? in joining with the *French* against their *Sovereign*, and forfeiting their *Estates in Possession*, for greater in *Expectation*; when the *Sky* shall fall and *blind Men* catch *Larks*.

108. *Power* and *Greatness* never want *Flatterers*, and *Flattery* seldom fails of encouraging *Mischief*. Hence it is, that the *French King* being no less *Deified* by his *Sycophants* than the *Macedonian* was by his, He governs his *People* without being *beloved* by 'em, and thinks he runs no *Danger* from their *Harred*. He *Flays* and *persecutes* his *Subjects*, and yet they dare not say he is a *Tyrant*, because he is *Great*. 'Tis almost *Miraculous* to see what *Work* he cuts out for all the *World* by the *Tools* that are about him. Few of those that get by him *love* him: All his *Neighbours Hate* him, and yet he *Rustles* through the *World*, not without the *Character* of a wonderful *Hero*, because he is *Arbitrary*. Which is enough to prove both our *French* and *English Pretenders* to be *false Prophets*, for he is yet on this side *Hell*, and the *Pillory* that Mr. *Lacy* has erected for him in his *Prophetical VVarnings*.

109 *Hypocrisy* is the *Profitable* and consequently the *Reigning Vice* of the *Age*. This makes Men *Sparing* and *Expensive*, *Meeke* and *Imperious*, and at the same time *Tyrants* and *Slaves*: This learns Men to *Huff* and *Stumble*, and *Bow*, and all in a *Breath*. It makes all the *Religions* in the *World* *foolish*.

*none* at all. It makes Religion, Liberty and Property in *some Mens Mouths*, nothing but Sedition, Pride and Rebellion in their *Hearts*, and a *Quaker* prouder of his *Dockt Cravat*, than a finish'd *Beau* of his Furl'd Steinkirk, the Wise and Discreet management of his *Comb*, or the *Political* fingering of his *Snuff-Box*, in the View of the *atrical Ladies*.

110. Where People are not *less* Free, but only to be *less Seditious*; Liberty loses nothing, but the *Disorders* it might occasion, and nothing of the *Happiness* it might Produce.

111. In troublesom and *ticklish* times, a Quiet Retirement is safer, than *strugling* with Uncertainties. *Sylla*, who voluntarily quitted the *Dictatorship*, died peaceably in the *midst* of his Enemies, and *Cesar* that kept it, was *Assassinated* by his most intimate *Friends*, who *gloried* in the Action.

112: The Violence of Soldiers, and the tumultuous temper of the People, are fit to be employed on some sudden and emergent Occasion; but are not easy to be managed when it's over.

113. Some Men of *Power* are possess'd with such fierce and cruel Souls, that they feel but an *imperfect* Pleasure in being Masters, if they don't make their Power to be felt by others; they place greatness in *Force*, and the happiness of their *Condition*, in making Persons *miserable* at their Pleasure; whereas a good Magistrate finds by *Experience*, that he makes himself *first* Unhappy when he makes *others so*; and therefore is never satisfied, till he puts himself into a capacity of doing Good, according to his own *Inclination*, after he had been *forc'd* to do *some ill things* against it.



114. An *entire* Concord and Agreement between *Supreme* and *Subordinate* powers, is the *Strength* and happiness of a Government. How happy then are the People of *Great Britain*, where the *Queen* Governs the Kingdom by the *Parliament*, and the *Parliament* is govern'd by the *Queen*.

115. Wise Men industriously avoid *Popularity*. The *greatest* General of the *Age*, who most deserves our *Applauses*, we see does the most *decline* them.

116. He that attempts the *removal* of Faithful and Experienc'd *Ministers* from the Prince, has always his own Interest in *View*; and the *Privacy* and *Dexterity* in carrying on such *Designs*, renders 'em the more *Dangerous*. Studied *Insinuations*, *Complaisance* and all the *Curious* Measures which compose the Art of winning Hearts, or reconciling the Wills of others, were *Catalin's* Projects to ruine his Superiors, and make way for his own *Ambition* and *Prodigality*; but the *Publick* Purse is never to be trusted in the hands of a Person that cannot govern his *own*.

117. The Opposition of two *Great* Men equally, but differently *Zealous* for the good of *Holland*, had like to have *destroy'd* it, when it had nothing to fear from the *Spaniards*. Prince *Maurice* would have it powerful abroad; *Barnevelt* would have it *Free* at Home. The first put it into a condition to support it self against the King of *Spain*: The second endeavour'd to secure it against the Prince of *Orange*. It cost *Barnevelt* his Life, and what frequently happens, the *Patrons* of Liberty were *destroy'd* even by the *People* who were to enjoy it.

118. As you are to live with Persons that have their *Designs* upon you, 't is your *business* to use all *Cautions* against them.

ting your *Judgment* to the expence of *examining* their good and ill Intentions; the best way will be, to secure your self by a general *Distrust* of all Mankind. But have a care of entertaining an *Universal* Disgust, for that will incline all the World to abandon you.

119. He that has the Art of establishing a *Noble* and *Generous* Character, tho' merely by *Artifice*, has gain'd his Point in order to a *universal* Esteem; for after this, his Enemies will court a *Reconciliation*. His Friends will do their utmost to *defend* his Favours, and his Intimates will *redouble* their Care in Diligence and serving him. His *Acquaintance* will be more difficult; to have a bare sight of this Man of *refined* Conduct, will be no small *condescension*, and to converse with him will be a *greater*. His *Frowns* will drive away the *Troublesome*, and his *Smiles* satisfy the *Foolish*. His Company as *Nauseous* as it is, will be taken for a *mighty* Favour; and to conclude all, in a Word, he has leisure to practise all his *vain* things to others, and prudently reserve all the *solid* ones for himself.

120. 'Tis well for some Men, that *Nature* has not left it in their *Powers*, to be so *wicked* as they would appear to be.

121. The Study of *Divinity* is very considerable, as it's a *Science* which respects our *Salvation* and a happy Eternity; but in my Judgment it's Sacred *Mysteries*, which are establish'd by the Universal consent of all *Nations*, should not be submitted to the *Extravagance* of vulgar Reasonings; and since our Clergy treat matters of *Religion* with so much *Moderation*, methinks their People ought to submit to 'em, with less *Curiosity*.

122. To comprehend the *Nature* of things, is the main design in studying *Philosophy*, but when we consider it's a Science always *contested* and

and about which the greatest Men have had *different* Sentiments, with nothing of *Certainty* and assurance, we may admire how it's possible for *wise* Men to pass their lives in such *unprofitable* Enquiries.

123. The *Mathematicks* have indeed much more *certainty*, and there are few *Conveniencies* and Ornaments of Life, but what we owe to this *Science*; therefore I exceedingly commend the great Masters of this Art, and admire their *Inventions* and the *Works* they produce, provided I may be *excused* from being one of their Number. For when I consider, that they draw us from *Action* and *Pleasure*, I am of Opinion, that it's enough for Men of good *Sense*, to know how to *apply* 'em well; for in truth it's more our *Interest* to enjoy the World than to know it.

124. Men of good *Breeding* and *Polite* Understandings, are Ornaments to a Nation, but when over-valued dwindle into nothing; for Men of *Business* and good Sense in the *management* of Affairs, are more advantageous to *Humane Societies* than *Delicacy* in Conversation.

125. The *Hague* is no more than a *Village*, but such a one as none can compare with it in the *Universe*. Travellers are charmed with it, after they have seen the Magnificent and Stately Buildings of *Italy*. On one side you see a *Walk* to the *Sea*, worthy of the Grandeur of the Old *Romans*: On the other, you come into a *Wood*, which is the most *agreeable* one that ever I beheld in my Life. On the very same *place* where you Walk, you see *Houses* enow to make a great *City*: and Rows of *Trees* enow to make a delicious *Solitude*. At certain private Hours, you find here all the innocent *Pleasures* that the Country affords; at that of Publick *Meeting*, all the busie Chat and Noise, which the most *populous* Cities are

able to furnish. Their *Houses* are more *free* than in *France*, at the appointed Times for receiving Company; but more *reserv'd* than in *Italy*, where they affect to be too Parsimonious. In short, the most *Curious* may here find entire Satisfaction.

126. Let us never be *concern'd* at whatever is spoken against us, for if what is alledg'd be *true*, it's our business rather to *Reform* our selves, than for others to hold their Tongues: If what is said of us is *false*, as soon as we shew our selves concerned at it, we make it suspected for *Truth*. Contempt of such Discourses *discredits* them, and deprives those of their *Pleasure* that rais'd them.

127. To attain the Perfection of *Eloquence*, a Man ought to have a *Fund* of good *Sense* and *Wit*, a lively *Imagination*, a faithful *Memory*, a comely *Presence*, an agreeable *Voice*, a correct *Pronunciation*, a noble *Gesture*, a becoming *Assurance*, and a great *faculty* of Speaking.

128. Some boast of their *Gentility*, while the corruption of good Manners, sinks 'em below the meanest of *Plebeians*; sure they are of Opinion, that strictness of *Morals* is incompatible with a *Gentleman*.

129. *Leud Women* are never *tender*, but either out of *Weakness* or *Caprice*, and 'tis only *Interest* or *Fear* that makes 'em *Faithful*: All of 'em are *Coguers* in their Hearts, and their pretended *Vertue* is nothing else, but a *Dexterity* to hide their *Jilting*. The Souls of *prostituted Women* are no less *disguis'd* than their *Facts*; there's downright *Artifice* in all their *Words*, and in most of their *Actions*, but especially in their *Tears*, which they cunningly employ to deceive their *Keepers*.

130. There are three sorts of Men that set up for *despisers* of the *Court*: The first are those that preach *Retirement* to others, but cannot persuade them-

themselves, that it is a *Happiness*. Another sort of Men, equally to be abominated, are your Gentlemen that can't *leave* the Court, and yet are *displeas'd* at every thing that passes there. The third are those that find a certain Pleasure in *com-plaining* and *misrepresentings* things. They never think the State *well* Govern'd; they *favour* no living Person, and give *Quarter* only to the Dead. Their *Anger* blackens the best things; and if through *Fear* they spare the *Sovereign* it falls upon the *Ministry* with a Vengeance; in more spiteful Language, if it was *possible* than the *Observer* upon *Church-men*; tho' nothing turns less to *Account* than the *Wisdom* of those Persons, who set up for *Reformers* of Church and State.

131. True *Honour* regulates the Conduct of *Reasonable* Men. It's not disallowable for a *Vertuous* Man to have his *Ambition* and his *Interest*; but he must cultivate them by *Lawful* Means. He may have *Art* without *Subtily*, *Dexterity* without *Deceit*, and *Complaisance* without *Flattery*, and in all, may act more convenient for himself and more to the advantage of his Friends.

132. *Conversation* should be the most agreeable pleasure of Life; but then it must be *regulated*. We ought to enjoy it with *Choise*, and moderate the use of it with *Discretion*. There's nothing more *Advantageous*, and nothing more *Dangerous*; for as too long a *Retirement* weakens the Mind, so too much *Company* dissipates it; therefore he that would reap the *Fruits* of his *Reading* and *Conversation*, must be no Stranger to *Silence*, *Repose*, and *Meditation*. Knowledge begins the *Gentleman*, and *Correspondence* with the World gives him the finishing Stroke.

133. When ever we do a *wicked* Action, we act contrary to the *clearest* Dictates of our *Reason* and *Conscience*, to our plain and true *Interest*, and

to the strongest *ties* and *obligations* of *Duty* and *Gratitude*.

134. Sin is so base and *unworthy* a thing in it self, that we are asham'd to commit it, not only in the Presence of a *Wise* Man, but even of a *Child* or a *Fool*; so that if Sin were followed by no other *punishment*, besides the guilt of having done a *shameful* thing, a Man would not by *Intemperance* make himself a *Fool* and a *Beast*.

135. *Shame* is a great *restraint* upon Sinners, at first, but that soon *falls off*: And when Men have once lost their *Innocence*, their *Modesty* is not like to be long troublefom to 'em: For *Impudence* comes on with Vice and grows up with it. *Lesser* Vices do not banishall *Shame* and *Modesty*; but *great* and abominable *Crimes* harden Mens *Foreheads* and make them *Shameless*. When Men have the *Heart* to do a very bad thing, they seldom want the *Face* to bear it.

136. Many are apt to pity the poor *Heathens*, who never heard of the *Name* of *Christ*, and sadly to *condole* their Case; but as our Saviour said on another occasion, *Weep not for them, weep for your selves*; for there is no such *miserable* Person in the World, as a *degenerate* Christian, because he falls into the greatest *Misery*, from the greatest *advantages* and opportunities of being *Happy*.

137. All wicked Men are of a Party against Religion. Some Lust, or Interest *engages* them against it. Hence it comes to pass, that they are apt to slight the *strongest* Arguments that can be brought for it, and to cry up very *weak* ones against it. *Mathematical* Truths are assented to by *all* Men, because it's no bodies *Interest* to deny them; but Men are slow to believe *Moral* and *Divine* Truths, because by their *Lusts* and *Interests* they are prejudic'd against them. Therefore you may observe, that the more *vertuously* any Man

Man lives, and the less he is *enslaved* to any *Lust*, the more *ready* he is to entertain the Principles of *Religion*.

139. God has made himself *gloriously* visible in all his miraculous *Works*. Whatsoever possesses the *Confines* of the Earth, or inhabits the spacious *Regions* of the Air, places his *ineffable* Majesty before our Eyes, and the most *inconsiderable* Beings among either *Vegetable*, *Sensitive* or *Rational* Creatures, are *Heralds* to proclaim his *Infinite* and *Almighty* Essence.

140. A superficial view of *Nature*, may incline giddy Heads to *Atheism*, but when we thoroughly consider it's *regular* Operations and the *Causes* of things ; when we behold the *Chain* of them confederated and link'd together, we must acknowledge an Almighty Creator, on whom they depend, and that gave them their Being.

141. A *cheerful* Spirit, greatly contributes to the *preservation* of our Lives. It preserves the *Balsam* of the Blood, and the pleasure of it *enlarges* the Heart, raises the *Spirits*, and actuates and invigorates all our *Powers* : When the Mind shines *Serene* and Bright, it seems to impart a *New* Life unto the *Body*, a new *Spring* and *Verdure* to this *Earth*. On the contrary a *dull* and *diseas'd* Mind, scatters its *contagion* through the whole *Body* ; Discontent and Melancholy *sours* the Blood, *clogs* the *Spirits*, and wears out the strength and *comfort* of Life : For there is such an *intimate* conjunction between the *Mind* and the *Body*, and so close is the *dependance* of the latter upon the former, that the face of *Inferior* Nature, does evidently *Vary*, *Wither* or *Flourish* as the Mind *Smiles* or *Lowers* upon it.

142. The *Health* of the Body must be carefully preserv'd ; for too commonly Men first *debauch* and corrupt *Nature*, and then load her with their own *Reproaches* and *Accusations*. How much soever Men *complain* of the shortness of Life, it's apparent they *shorten* it themselves by their own *Intemperances*, whereas they might have lived *longer*, if they had liv'd *better*.

143. As all Creatures *accord* in proving the *Existence* of a God, on which they all *depend* as to their *Beings* ; so their *Voices* are no less strong and powerful, in teaching us that there is a *Providence* on which the same Creatures depend, as to their *Subsistence*, *Operations*, and *Preservation*. As the Finger of God is seen in their *Compositions* ; so they carry with them such express *Marks* of an Over-ruling *Providence*, that none that have Eyes in their Heads, or Light in their Minds, can mistake 'em for the *casts* of ignorant *Fortune*, the fortuitous *concourse* of *Atoms*, or the blind *encounter* of *Casualty*.

144. He that denies a *Providence*, is no less an *Atheist* than he that denies the *Godhead*, because we cannot be assur'd of the One, without acknowledging the other ; and to this all the Learned *Philosophers* of the first Rank agree, tho' *Pagans* ; in so much, that *Plato*, in his Dialogue, Entituled *Philebus*, says, *If any one thinks that there are Gods that have no care of the things of this World, let him be committed to the care of some Learned Physician, who, by wholsom Physick, may restore his crazy Head to a better temper, and by degrees make him fit for Humane Society.*

145. *There is no Peace to the Wicked.* The remorsees and bitter apprehensions which their *Sins* raise in their *Souls*, disturb all the *Content*, which otherwise they might take in the midst of their *Wealth* and *Honours*. Witness, *Belshazar* in his Feasts



Feasts and Banquets, *Judas* with his Thirty pieces of *Silver*, and *Herod's* being flatter'd by the *Jews*, when at the same time he was gnawn to Death under his *Purple* by *Lice* and *Vermin*.

146. Intervening *Accidents*, sometimes produce better effects than what was primarily intended. So he that throwing a Stone at a *Dog*, and hit his cruel *Step-Mother*, gave thanks to *Fortune* that he had not lost his throw.

147. A *Desperate* mention'd in a *Greek* Epigram, attempting to *Hang* himself as a remedy for his *Poverty*; spyed at the Root of the Tree, which he had chosen for that purpose, the *Earth* newly removed, and searching deeper found a Sum in *Gold*, which had been lately hidden there by an *Usurer*; he took away the *Gold*, and in it's place buried the *Halter*; the *Usurer* returning, and finding a *Halter* instead of his *Money*, hang'd himself with it, as losing the desire of *Living*, where the other had lost that of *Dying*.

148. 'Tis very improper for Christians to make use of the word *Fortune*; for tho' they don't mean by the use of that Heathenish Word the blind Goddess of the *Pagans*; but unthought of *Accidents*, and unforeseen *Chance* which befall them by unknown Means, yet it's more Christian-like and commendable, to give God the Glory, who is the Author and Disposer of all Events, and instead of saying, that *Fortune* has done this or that; to say, God was pleas'd to have it so. Prudence is the greatest Enemy to *Fortune*, because this *Vertue* prevents *Accidents*, and being distrustful of Events, takes Measures so just, that it hazards little. This was so well understood by *Juvenal*, that he mock'd this false and foolish Deity.

*Nullum numen abest, si sit Prudentia, sed te*

*Nos facimus Fortuna Deam;*

146.

147.

*Prudence leads to Virtue ; and the Good I show ;  
Thy self may freely on thy self bestow :  
Fortune was never worship'd by the Wise,  
But set a loft by Fools, usurps the Skies.*

149. *Fate* is another kind of *Heathenish* Deity, which leads Men *Hood-wink'd* to their Ruin, saying, it's *Irresistible* and not to be contested with ; but this Notion is so ridiculous, that it Wars against *common Sense* and the *experience* of *Man-kind* ; for if *Man's* present and future State was determin'd by an *inexorable Necessity* ; *Laws* would be useless, *Reproofs* and *Punishments* would be *Unjust*, and all *Rewards* *Undeserv'd*. So says *Clemens Alexandrinus* : *Neither Rewards or Punishments are just, if the Soul has not a free power to embrace or refuse Evil.*

150. The absurd Notions of *Fate* and *Destiny* are entirely *Paganish*, and supported by their *Poets*, who were so fond of it, that they have subjected their *Gods* as well as *Men* to it. Thus they bring in *Jupiter* complaining, that he could not make his Son *Sarpedon* immortal, because the *Fates* had decreed it otherwise ; and *Neptune* arm'd with all his *Storms* and *Tempests*, was not able to Drown *Ulysses*, because forsooth, the *Destinies* had determin'd he should return into *Italy*.

151. Great Men court their being slighted and contemn'd, in wasting their time in little trifling things. *Nero* without doubt, as well as *Domitian*, would have appear'd with a better *Grace* at the Head of their *Armies*, or on the *Throne* administering *Justice* to their Subjects, than in *Fidling* or *catching Flies*.

152. These five things are reckon'd among the greatest Blessings of Life, viz. a good and quiet *Conscience*, a sound *Mind* in a healthful *Body*, a kind and vertuous *Wife*, a well got and competent

tent *Estate* and the liberty of speaking *Truth* seasonably.

153. She is not a proper object of *Charity*, who Dresses like a *Lady* at *Court*, when she is in a starving condition at *Home*. Yet *Lucia* wears a *Velvet* Scarf, and *Patches* intolerably, when she can scarce pay for a good Meal in a Week.

154. 'Tis as ridiculous for a Man to get *Drunk* out of complaisance to his *Company*, as 'tis to take *Physick* to humour his *Physician*, or purchase the *Covent-Garden* Gout, merely to be *fashionable*.

155. *Mira* being sure to *Wound* with her incomparable *Voice* and excellent *Judgment*, needs not be courted to Sing. She'll do it readily out of a principle of Cruelty.

156. No Man is so *perfect* an Enemy to *Solitude* and a seasonable *Retirement*, as he that's afraid to *converse* with himself.

157. Foolish *talkative* Impertinents, may be compared to Women with *Child*, who long to be *Deliver'd*, tho' the *Conception* prove *Abortive* or *Monstrous*.

158. That Gentleman must certainly be *unwilling* and afraid to *Dye*, that turn'd away his *Gardiner*, for planting a *Rosemary-Tree* near his Walks, because he said it, put him in mind of his Mortality.

159. One Reason why *younger* Brothers are said to be *better* Gentlemen, is, because *Mothers*, by too much *Fondness* commonly make *Fools* of the Elder.

160. Coach-men, Saylor's, Women and Soldiers, are the Persons that drink most *Brandy*; Chairmen, Carmen, Porters and Coblers, most *Beer* and *Ale*; Divines and State most *Tea* and *Coffee*, and all drink *Wine* that is the price on't.

161. When Rich Folks are Humoursom and Fanciful, their *Physicians* are the *Patients*. *Sylvia* is always Melancholy, and fancies her self out of Order; perhaps out of *Vanity*, to have three or four *Doctors* to attend her Daily, who with hot *Cordials* inflame her *Blood*, and bring her *Husbands Purse* into a *Consumption*.

162. Five of the rarest things imaginable, is to see a *Miser* Generous, a *Libertine* Covetous, a *VVit* Religious, a *Trades-man* Honest, and a handsome Woman with fine Clothes very *Humble*.

163. To see our pretended *Prophets* at Liberty, to show their *Antick* Tricks, and vent their lying Wonders, is a convincing Argument, that the worst of *Lunaticks* are not in *Bedlam*.

164. D—— me you *Dogs*, turn out to *Prayers*, says a Lieutenant of a *Ship*, half fluster'd with *Rum-Punch*. Has he not a wonderful *Sense* of what he is going about?

165. There's no Person but what is blinded by his own *Passion*. The Angry is blinded with *Choler*; the Covetous with his *Interest*; the Desperate with his *Confidence*, the Amorous with *Lust*, the Idle with *Sleep*, and the Proud, Gluttonous, and Drunkards, groap to their *Ruin* in the *darkness* of their own *Passions*.

✓ 166. The difference between *Wisdom* and *Folly*, is easily discovered by the opposition between them in practice. The *Fool* is presumptuous of his *Parts* and Knowledge, and the *Wise*, out of a distrustful Confidence, is reserv'd and silent; the Coward affects *Valour*, and only talks of Arms and War, whilst the truly *Valiant* disdains them; the Comely affect a Decent negligence in their *Dress*, and the *Ill-favour'd* set out their *Defects* with borrowed helps and *Advantages*; the *Eloquent* are silent, and the *Ignorant* take upon them the whole *Discourse*, the *Dexterous* is diffident of his

his *Art*, and the *Unskilful* fill the World with the unpolish'd pieces of their *runder* hands.

167. There's nothing in this World which tends to the *Best*, and so we may experimentally *disprove* that conclusion of the Schools, that impossibility in *Natural Philosophy*, that there is no *Vacuum* or Emptiness; for *Alas* in our Moral Experiments, we daily find the *contrary*; the World gives not to them that *want*, but to those that have *enough* already; so that he that is once *Poor* shall be always *Poor*, the general Rule of the Earths *Inequality*.

168. *Caco*, that Engine of *Policy*, the confus'd *Chaos* of Reasons of *State*, to accomplish his end in making himself the *Primier* Minister and *Burser*; always work'd backward, that none might discover his *Intentions* by his *Actions*; he would not be traced by his *Foot-steps*, and to that end, tho' his Eyes pointed *one* way, the Path he he walked lead to *another*; he spoke not what he intended, and in saying *Yes* he meant *No*: So that he acted always by *Contraries*, and his Cyphers were most legible when read *backwards*. Thus Men of all sides, are in truth of no side but their own.

169. 'Tis a great *Unhappiness*, that those whom *Truths* most nearly concern, can yet very seldom *dispose* themselves to hear them, for they are *bitter*, and give a bad Relish to the *Palate*; so that they either *refuse* them as *unpleasant*, or else endeavouring to *swallow* them, the squemish *tenderness* of their *Stomachs*, are not able to *digest* them.

170 I don't wonder that the *Blind* should pretend to guide those that *See*, because they may believe that all are as *blind* as *themselves*; but that those that *see* and *know* the *Danger* before their *Eyes*, into which the *blind* would precipitate them, should be apt of *vice* and

and *tumble* with 'em, and yet go *forward*, 'till they fall into the same deep Pit and Abyfs of *Errors* and *Infelicities*, is a most preposterous Madness.

171. The first step of *Ignorance* is a presumption of *Knowledge*, and many would know *more*, did they not think they *knew* too much already. Thus *Truth* and *Knowledge* have been justled into such remote *Parts*, that we can scarce have any News of their *Residence*.

172. *Mountebanks* and *Quack-salvers* are worse than common *Executioners*, for they study with the nimblest *Art* to put an end to the Malefactors *Pain*; but these are the *Tormentors* of Life, esteeming it the best part of their *Skill* to linger out Life to the *last gasp*, and to sustain a continued course of *Sickness* and *Pain*, a better *Art* than to recover Health; these are an *infected Air* of Sickness, and where ere they come multiply *Diseases*.

173. A resolute *Courage* is a good Remedy against an *unconstant* Fortune; an *humble* Nature will patiently bear the *Severities* of Laws; *Art* and *Science* overcome the unpolish'd rudeness of Nature, and a discreet Judgment is a secure protection in all Difficulties.

174. A great pretence to *Wit* is become a common *Scandal*, since every conceited *Fop* lays a claim to it. He that has so thick a Shell upon his *Brains* as makes such a stout resistance to *common Sense*, that he can never be subdued by it, yet he has the *Vanity* to think himself as *Wise* as the rest of the *Parish*, because he is insensible of his *Folly*: And as a brisk and lively *Coxcomb*, seldom fails to lay a pretence to *Wit*; so an errant *Blockhead* is apt to pretend that his *Dulness* is a proof of his *Judgment*, especially if he's engag'd in a *Wet* popularity. Wit is a *happy* way of expressing ones thoughts

thoughts, and gives such an Edge to *Sense* as extremely recommends it, and when it's accompanied by *Judgment* compleats an *Orator*; yet is always more fit for *Diversion* than *Business*. But that frothy *Humor* falsely call'd *Wit*, is the bane of good *Sense*, stands in direct opposition to *solid Wisdom*, and is always *rash* and precipitate, when a *Fine Wit, Anglice*, a conceited *Fool*, has the keeping of it.

175. To reflect upon the *Law* itself, which always intends the good of the Subject, would favour of *Ignorance* and *Ill Manners*; but I hope it will be no Offence to any but ill Practitioners, to say, there is such an intolerable Abuse in the *Practice* of it, and the multitude of *Practitioners*, as renders 'em both the greatest *Nuisance* in *England*, and calls for a timely and effectual Redress.

176. The *Trades-Man* runs on in a continual Circle of *Profit*, without ever aiming at the *Centre*, *Honest* and *Upright Dealing*. He buys he knows not *what*, and sells it to he cares not *who*. He *Daub*s with the *Knowing* Chapman, *Preys* upon the *Ignorant* and *Credulous*, and will *Bite* his nearest Relations and *best* Friends, as well as *Chance* Customers. His pretended *Respects* and deep *Protestations* are Snares to catch *Wood-Cocks*. He *Eats*, *Drinks* and *Wears* of the *Best*: *Hunts*, *Bowls* and *Whores* at his Pleasure, and then to *Bribe* his Customers *Faith*, swears by I know not what *Deity*, *as he lives*, that is at the Rate *he lives*, he can not afford his Goods at a *Cheaper* Price, than he asks for 'em.

177. Love, or rather *Lust* has such powerful *Charms*, that Reason, Interest, *Self-preservation* and all the ties of Blood, *Alliance* and Justice, cannot oppose and damm it. Hence it is that a Man marries a rich *Wife* to keep a *home* rum-pet, and he that has an H

tuous and Handsom Woman to his *Wife*, leaves her to cohabit with a common prostituted *Gilt* of a *Mistress*, till all is spent, and then she turns him out of Doors, to entertain another *Cully*.

178. Certainly, there is an *inexplicable* I know not what in Woman kind, that hurries some Men into Insensibility and *Dotage*, and others into such a *Frenzy* and incurable *Madness*, as makes 'em *Neigh* like pamper'd *Stallions* after other Mens *Wives*, and like Town *Bulls* break through *Fences* to lay every Inclosure *Common*.

179. Some that are Young, Idle and Vigorous, free from *Cares* and high *Fed*, are so foolishly addicted to *Harlots*, that you may as well count the Sands as the number of their *Mistresses*. Heaven cannot allure 'em, Hell cannot affright 'em, they dread nothing but the *Frowns* of the Fair Sex, the *Pox* and *Poverty*, and yet are impatient, till by such unaccountable *Excesses* they have spent all they have, and for want of *Mony* to pay a *Chirurgion* and *Lodging*, are charitably committed to an *Hospital*, and from thence into the Custody of the *Grave-Digger*, without any sign of Grief, but from some of their *Relations*, who are sorry they died *no sooner*.

180. A married Life as now things are *managed*, is very unaccountable, for where both are equally *guilty*, and it may be the Husband was the *first* transgressor, yet the Punishment falls upon the *Wife* only. As when a Man seeks a Bill of *Divorce*, and rails *bitterly* at the Unchastity of his *Lady*, and at the same time comes *reeking* from a private *Adultery*, or a publick *Brothel House*. The Case is not much *better*, where a Man *winks* at the leud Conduct of his *Wife*, to countenance an *Intrigue* of his own. Nor is that *Wife's* *Charity* to be *endured*, that expects an uncontrollable *Liberty* in lieu of it; for at these rates, few

*Hut-*



*Husbands* deserve to be Obeyed, and as few *Wives* to be Belov'd.

181. Little *Sincerity* is to be found among mercenary *Poets*; their Tongues and Pens are tip'd with *vain Ostentation*, their *Plots* are seldom possible, their *Humours* often *ridiculous*, and their *Characters* rarely *just*. Their Love and Honour is low *crawling* Matter in *high* flying Words, which are needless to particularize, since *Frascatorius* a famous *Poet*, freely grants, that all *Poets* are *Mad*, either with *mendacious* Fiction, *scurvilous* Satyr, *odious* Detraction, or *fulsom* Flattery.

182. *Players* as describ'd by a late Ingenious *Pen*, are not only *contemptible* but intolerable, and at best *unaccountable*, for all they *Show*, all they *Sing*, all they *Say*, all they *Are*, and all they *Signify*, it well consider'd, amounts to *nothing*, but to *cherish* Vice, *debauch* Youth, *colour* Idleness, *mispend* Time, and *corrupt* the Age with new invented ways of *stifling* Vertue.

183. Men of *mean* Qualities, shew but little *favour* to great *Vertues*; a lofty Wisdom *offends* an ordinary *Reason*.

184. *Examples* ought never to pass for *Laws*. Men are too subject to *Infirmities* to serve as *Copies* for others to follow. In the greatest *Verbuces*, there will be eternally some mixture of *Imperfections*, and a Man is in danger of taking his *Example* from the *blind side* he discovers. But *Reason* and *Justice* can never mislead him.

185. We dont always converse with Men of *Reason* to learn **what we ought to do**; but it's good sometimes to *learn of others*.

186. A Man might very well wish to be of an *easy* Temper, if it were only agreeably with himself: For when once is himself so the *Caprices of his Ill* and

off when ever he *pleases*, and he justly *suffers* that which he made others endure.

187. In the *Commerce* of Life the least *false Step* is observed. When this misfortune *happens*, 'tis not in a Man's Power to *raise* himself up again as he *pleases*: For a *Fall* is like a *Wound*, 'tis almost impossible to *heal* it, but it will leave a lasting *Scar* behind it.

188. *Youth* is extreamly addicted to *Pleasure*, because its most *sensible* and most *capable* of it; and where we are most apt to be *transported*, there we are most apt to *transgress*. Nothing does so *besot* the Mind, and *extinguish* in it all sense of *Divine* things, as *sensual Pleasures*. If we fall in love with them, they will take off our *Thoughts* from *Religion*, and steal away our *Hearts* from God.

189. *Ira furor brevis est*. *Anger* is a short fit of *Madness*; he that is *passionate* and furious deprives himself of his *Reason*, spoils his *Understanding*, and helps to make himself a *Fool*: Whereas he that *conquers* his *Passions* and keeps them under, does thereby *preserve* and *improve* his *Understanding*. *Freedom* from irregular *Passions*, does not only *signify* that a Man is *Wise*, but really *contributes* to the making him-so.

190. *Non plus a quo non diutius a quo*, is a good *Rule* in reprehending Offenders. He that reproves too *long*, does *reproach* and harden the Criminal; he that does it too *bitterly* betrays his own *Anger* and is guilty of *Railing*: If he is too *loud* he is *Immodest*; if too *publick* he is *Unmannerly*, and if too *personal* he is *Imprudent*.

191. A Man may be *Damn'd* tho he can't be *Indicted* for *Covetousness*, and *Oppression*. A *Captain* was to make his Campaign in *Portugal*, but wanted *Mony*. He ask'd a *Usurer* to lend him a thou-

thousand *Patacoons* ; I have no Money said the *U-  
surer*, but I know one that can furnish you, if you  
will take four hundred in hand and make your  
*Bill* for a thousand, and I must have *sixty* more  
for *Procuration*. Money says he is very *scarce* at  
present : O *Devil* of a *Usurer* says the Captain,  
will you have *six hundred and sixty Patacoons* for the  
Loan of *three hundred and forty* ! Dont fret your  
self *Seigneur* Captain, said the *Usurer*, I don't force  
them upon you, you are free either to take them  
or leave them ; and so they parted. The Cap-  
tain being *necessitated* went again next Morning  
to the *Usurer* ; met him at his Door in a *black*  
*Cloak*, a *Band*, short *Hair* and a *Chapale* in his  
Hand. I am come says the Captain, to accept  
your Terms Signior *Blood-sucker* ; my *Necessities*  
constrain me to it. I am going to *Mass* says the  
*Usurer*, very gravely, come when that is over  
and I will count you the Money. I beg you to do  
it *now* said the *Officer*, you see I am Booted, my  
Horses are ready, and I am in great hast to go to  
my Regiment. I cannot replied the *Usurer*, I have  
accustom'd my self to hear *Mass* every day before  
I enter upon any Business ; 'tis a Rule I have  
prescrib'd to my self, and which I will *religiously*  
observe all the Days of my Life. The Captain  
tho' impatient to be fingering the *Money*, was ob-  
liged to submit to the Rules of the *Pious*  
*Blood-sucker*, and therefore followed the *Usurer*  
to Church. When *Mass* was ended, the *U-  
surer* whisper'd to him, that one of the most *a-  
ble* Preachers of *Madrid* was to Preach and he  
would not lose the *Sermon*. The *Officer* who  
thought the time of *Mass* too long, was  
in despair with this new would not help  
himself ; the *Preacher* I preach'd a-  
gainst *Usury* pleas'd the  
Captain, in a ke some

batement of his unjust Demands. *Sermon* being ended the Usurer went out, the Captain join'd him, saying, Well *Seigneur Blood-sucker*, how do you like the *Preacher*? Don't you think he Preach'd *powerfully*, for my part I was much *affected* with his Discourse, and I hope you are so. I am of the same Opinion with you said the *Usurer*, he treated his Subject perfectly. He is a very *Learned Man* and understands his *Trade*; Now let us go to ours.

192. *D. B.* Is so *facetious* and *merry* a Preacher, that he will make one *laugh*, tho' he was Preaching a *Funeral Sermon* for ones *Wife* or *Father*: And that's the reason, why those that will not go to a *Play-House* to laugh, frequent his Meeting House for the same purpose.

193. A *Womans Fool* and an *Atheist* are the worst of all *Fools*, others are fit to be laugh'd at, but these are to be pitied: Tho' I agree with one of our *Modern Poets*, who thinks it's better to let Women play the *Fool* than play the *Devil*.

194. Tho' *Casualties* attend us from the *Cradle* to the *Grave*, *Wise* and proper *Reflections*, will mitigate the *Sense* of them. Do our *Friends* and *Relations Die*? Consider 'twas the end of their being *Born*. Do some of 'em deal *unjustly* by us? Consider whether you have not done so by others. If our *Wives* are not as they shou'd be; remember that they are but *Women*. Are we *Poor*, let us consider, that *none* are so, but whom God *abhors* for their wicked Lives; possibly, had we been *Rich* we might have forgotten God. *Grace* supplies all *Defects*. Are we *scoff'd* at and *derided* for being *Religious*, and not complying with the *Customs* of a *wicked Age*; let us remember we are *Christians*. Have we *Undutiful Children*; let us not be troubled if we have discharg'd our *Duties* in their *Educations*. Have we bad *Servants*; the

the worst is theirs, if we have given them no bad *Examples*, nor omitted *instructing* them. Are we *Miserable*; a holy *Life* and a happy *Death* will put an *end* to all our Sorrows. *Dabit Deus his quoq; finem.*

195. Would Persons hear *Sermons* like teachable *Christians*, and not like censorious *Criticks*, the great Work of *Religion* would go on more chearfully; for People would then be ambitious of Believing and Practicing those Duties which alone can make them Holy here, and Happy hereafter.

196. *Innumeris melior Pax una triumphis*, may be meritoriously applyed to the Reign of our glorious Queen *Anne*, who in Uniting *England* and *Scotland*, has added new and durable *Trophies* to the Crown, and her other memorable *Conquests*.

197. *Sending and Maintaining* the *Clergy* of the Church of *England* Abroad, to propagate the Gospel in *Foreign Parts*, is one of the greatest Examples of *Christian Charity* that ever the World has produc'd, and the greatest *Blow* that ever was given to *Romish* Errors and Superstitions. God Almighty *Reward* all the *Contributors* to that Pious Design.

198. There's no greater Sign of *Religion* flourishing in this Kingdom, than the *Free and Willing* Contributions, towards the Educating *Poor Children* of both *Sexes* in *Charity Schools*; for by this happy method, Children that were destitute of all *advantages* of *Education*, are brought up in the Knowledge and Fear of God, and by their *Industry* may become considerable in the World, and be able to *Relieve* Hundreds of others: And tho' their present *Benefactors* may be in their Graves, before they see the *Fruits* of their *Good Works*, yet the prospect of being Instr<sup>nts</sup> of *ing*

*doing Good* in their Generation, is sufficient *Encouragement* to all well disposed *Christians*, to promote and continue such an *Excellent Charity*. A Foreign Ambassador of the *Romish Perswasion*, giving himself the Satisfaction of seeing the whole Number of these *Charity Scholars* in *Easter Week* last past; which in *London, Westminster* and the *Suburbs* amount to about . . . . said, *Good God, what a Blessed Sight is this; certainly no Nation under Heaven can equal the British Charities, for Number, Usefullness, Extension, and regular Management* 'twould almost persuade one to turn *Protestant*.

199. He is Wise and good to himself that employs what God has given him, in doing good to others in his *Life time*; for those I fear, that do no good while they *live*, and expect to be *saved* by purchasing *Prayers* to be said for 'em when they are *dead*, will be very sadly mistaken.

200. *Custom* is the great *Debaucher* of Mankind. I have heard of a Person, that for a long time could not be persuaded to see a *Play*; but when he had once seen one he fell in love with the *Stage*, so that when the Sight of a *Tragedy* had made him *Melancholy*, he prescrib'd to himself the seeing of a *Comedy* for the *Cure* of it, and so run on in a continued *Circle of Folly and Foppery*.

201. There's no such thing in the World as *Secresy* in Sinning; I will therefore govern my *Life* and my *Thoughts*, as if the whole World were to see the one and read the other; for what does it signify, to hide any thing from my *Neighbour* or my *Family*, when to God who knows my *Heart* all my *Privacies* are Naked and Open.

202. It's an Argument of a narrow and wretched Mind, to dote upon *Money*. Nothing is more *Honourable* than to despise it if we have it not, and to employ it *generously* when we have it.

203. None

203. None but a *Fool* or a *Madman* will wish for a *Storm* in *pleasant* and *seasonable* Weather ; however, it's the part of a *wise* Man to *weather* a *Tempest* the best he *can*, when he *falls* within the reach of it.

204. *Alexander* bestow'd a *City* upon one of his *Favourites*, who modestly excusing himself, that it was too much for him *to receive* ; Well, but, says *Alexander*, it's not too much for me *to give*.

205. Let no Man be so much afraid of his *Life*, as to forfeit his *Honesty* for the *Security* of it.

206. *Wit* and *Learning* are noxious *Weeds* till season'd by *Grace*, and by the *Sanctifying* Influence thereof, attended with *Singleness* and *Integrity* of Heart. A *Heathen* may be *learned* and an *Atheist* witty, and a *Devil* may be *both* in great abundance.

207. To praise an Adversary a *little*, whom afterwards we intend to revile a *great deal*, to gain Credit to our Reproaches, is to break a Man's Head with *Commendations*.

208. A Man that is utterly destitute of *Vertue* himself, commonly *envises* Vertue in others : For Mens *Minds* will either *Feed* upon their own *Good* or the *Evil* of others.

209. It's a *vain* Conceit and a meer *Dream* of *Enthusiasts*, concerning the *Seculum Spiritus Sancti*, that in the *Age* and Dispensation of the *Holy Ghost*, all humane Teaching shall *cease*, and all external *Ordinances* and Institutions shall vanish and there shall be no further need of them. For it's very plain from the *New Testa*  
 er and Preaching, and the use of *Sacra*  
*ments* were intended to continue *tians*  
 in all the *Ages* of the *W*

210. The hainious Sin of *Swearing* upon trivial and needles Occasions, in *common* Conversation, is giving ones *Soul* to the Devil for *nothing*. Other Sins have pretence to Pleasure or Profit; but there is nothing to be got by *Swearing* but *Damnation*; tho' we find it a hard matter to cure those that will not believe they are *Sick*, or reclaim those that Custom has perswaded they don't offend.

211. Trouble not your selves with *wishing* that things were *just* as you would *have* them; but be well pleas'd they should be *just* as they *are*, and then you will live *happily*.

212. One Man does me *Good* by *Mistake*, another *Ignorantly*, a third upon *Force*; but none of these Cases do I take to be an *Obligation*; for they were neither *directed* to me, nor was there any kindness of *Intention*.

213. A Wise *Saying*, as ill becomes a *Fool* as Dancing does a *Cripple*; for as his *Lameness* does never so much appear, as when he would seem nimble Footed; so the others *Folly* is never so *Ridiculous*, as when he would appear to be *Wise*.

214. It's a common receiv'd Opinion, that the *French* are *Wiser* than they *seem*, and the *Spaniards* seem *Wiser* than they are.

215. Lenitives are proper in slight Diseases; but desperate Diseases must have desperate Cures.

216. A Chirurgeon has a three fold appearance to his *Patient*; first like an *Angel* when the Patient is in *Pain*, like a *Man* when the Patient begins to be *Well*, and like a *Devil* when he demands his *Mony* for the *Cure*.

217. When Men speak *Ill* of thee, do as *Plato* said he would do in such a Case, *live* so, as that no body may *believe* them.

218. Some



218. Some Men *Lye* out of *Malice*, to do other Men *Mischief*; some out of *Covetousness* to defraud and *cheat* their Neighbours; some out of *Pride* to set themselves out, and some out of *Fear* to avoid *Dangers* and excuse a *Fault*; but all these *Shifts* render the Crime more *odious* when discovered; therefore the best way to avoid the *scandalous* Character of a *Liar*, is always to speak the *Truth*, and to hate *Lying* as a *Base* and *Vile* Quality.

219. *Vain-glorious* Persons are the *Scorn* of wise Men, the *Admiration* of Fools, and the common *Prey* of Parasites and Flatterers.

220. *Revengeful* Persons live the life of *Witches*, who as they are *mischievous*, so they die *miserably*.

221. *Merit* does not always privilege Men from *Misfortune* and *Calamities*. One would think that those *Cities*, *People* and *Nations*, whose *Illustrious Ancestors* *Homer* had remembred, and transmitted their *Reputations* to *Posterity*, even with some small prejudice to his *own*, ought to have rescued their *Poet* from the *Misfortunes* that the *Will* of Heaven and his own *Blindness* had reduc'd him to; but we see, his *Merits* could not defend him from an *unhappy* Life and a *miserable* Death. As a *Modern Poet* says, very much to the purpose.

*Seven Rival Towns contend for Homer Dead,  
Through which the living Homer begg'd his Bread.*

The *Ingratitude* this sublime *Author* -ith  
was remarkable; and whether his ill  
ted *Posterity*, or whatever was the rea  
since his Death, can never be  
in his manner of Writing, ha  
come near his unimitable *Origin*

222. All *Treacheries* are base, but a breach of *Trust* is infinitely *baser* than other sort of *Villanies*: 'Tis a noted Expression; that only Men and Devils *betray*; but if this Un-Gentleman like *Crime*, admits of an *aggravation*, it is when the *Dead* suffer in the *Living*, When the *Executor* by Male Administration, violates the *Ashes* of the Deceased, and *squanders* away the Fortune of the *Testator*, in uses abhorrent from his *Intentions*.

223. *Conversation* has a greater hand in our *Improvement*, than our *Studies* and our *Books*: It excites the *Vit* of a Companion, *enlivens* the Understanding, and *encourages* it to perform its *Offices* with a *Chearfulness* and *Vivacity* of Spirit. Parallel to which is the saying of the Moralist, *Magis tibi viva vox & convictus proderit*, &c. Society and the living *Voice*, will have a stronger effect on the *Intellect* and *Memory* than the private reading of the dead Letter. *Varro*, for this purpose, would have us *accustom* our selves to *Philological* Discourses; the sudden *Onsets*, which they make upon the *Mind*, fixing more firm *Impressions* and creating a better *relish* to Learning, than stiff, studied and prepared Treatises. *Conversation* was one of *Simonides's* four Blessings of Life, as he is quoted by *Clemens Alexandrinus*. But then our Discourses should be *Instructive*, *Chast* and *Sober*, for when *Reason* is beat off its Guard, the *Affections* are let loose to Disorder, and the *Tongue* is apt to run Riot on corrupt and extravagant Subjects.

224. 'Tis strange to observe, tho' all *Sectaries* have a Subordination among *themselves*, none of them will allow of our *Prelacy*; and yet *William Penn* among the *Quakers*, and Mr. *Facio* among the pretended *Prophets*, exercise a greater *Authority* over their *Followers*, than both our *Metropolitans* in their *Provinces*.

225. How

225. How happy are the *English* and indeed all other People that live under the Influence of a just Government, where the Subject is *consulted*, what Taxes he can *give*, and in what manner such Taxes may be Raised, without the least *Prejudice* to the Publick. If the *French* Nation were not the greatest *Bigots* in the Universe to a false shew of Glory, they would never permit such an intolerable *Burden* as the Tax laid upon *Cattle*. Methinks the Fisherman of *Naples* might have learn'd Mr. *Chamillard* more Wit, and Taught him the end of such violent Oppressions.

226. None or very little *Credit*, is to be given to the Sallies of *Popular* Breath, or the most *Prostituted* reputation of *Common Fame*. The depth of some *Actions* nature makes *Invisible*, some our *Senses* are unable to conceive, and the Divine *Providence* has hid others in *Darkness*, and *Clouds* of unsearchable *Obscurity*; with what *Rashness*, then do some Men take upon them, to blame the Conduct of *Illustrious* Persons, whose exalted *State* generally sets them in a Circle, free from the *Approaches* of all Ordinary *Censures* and *Inquisitions*.

227. Would you know why some Men clamour against the *Court* and the *Ministry*: I'll soon resolve you, they want the best *Places* for themselves, to repair or enlarge their Fortunes, and that they may have it in their *Power* to turn the *Scales*, when they have made the *Beam* begin to *Totter*, and shew their exquisite *Parts* in doing *Nothing* and *Undoing* all things. Q. It may be is *Weak* and wants a *White Staff* to  
 nother is *Cold* and *Chilly*, and not  
*Chancellors* Guarded Gown will W  
 Third delights in *War* and  
 into *Humour* with a Gen

Fourth thinks himself Qualified for a Secretary of State, and all being Impatient to Wait for Dead Men's Shoes, would pull them off the Feet of those that Wear them.

*The I've no Lilly in my Belly,  
This Home-Spun truth I'll Boldly tell ye,  
(And may I be no Prophet)  
If Ill we serve our truest Friends,  
Some Nameless Sparks may have their Ends,  
And Mischief may come of it.*

228. The great end of Government, is the Happiness of the Govern'd Society, and the Happiness of a Govern'd Society consists in the Enjoyment of Liberty, Property and the Free Exercises of Religion, all which we owe, under God, entirely to the late Revolution and those Principles upon which it was Founded; without which Absolute Power had been by this time firmly Settled and secured by Force of Arms, and it had been impossible for us to have known and Experienc'd the Blessings of her Majesties Reign, or to have Hop'd for any Succeeding ones under the Protestant Line.

229. Resisting Lawfull Authority is a Hainous Sin, but if lawfull Authority in the Acquisition, degenerates into Tyranny in the Execution; the Laws of God, Nature and Nations induces the Subject with a Power to Relieve themselves from Oppression. A Prince's Power is Circumscribed by the End and design in erecting it, the Good of the People, which is not urged here, to give Men a liberty to Scan or call all the Commands of Royal Majesty into Question, and thereby take occasion to retrench their Obedience as they please, but that the Truth being known in These in general, we may be able to instruct our selves, what is to be

be done in *Hypothesis* in particular, when *Necessity* and important causes exact it.

230. A Skilfull *Pilot* cannot drive away a *Storm*; but with *Care* and *Labour* he may save his *Ship*. No *Man* can prevent all kinds of *Troubles* and *Afflictions*; but a *Patient* and *Quiet* *Mind* may prevent his *Sinking* under them.

231. *Unthinking* *Wretched* *Fine* *Fools*, care not how things fare with the *Publick*. Tell them of *Victories* and advantages gain'd over the *Common* *Enemy*, they'l scarce afford you a *Hearing*, their *Brainless* *Heads* are so taken up with *Intrigues*, that they had rather know where a *Fine* *Woman* *Lodges* that may be *Debauch'd*, than be told the *News* of *Defeating* the whole *French* *Army*.

232. Its easy to find a *Stick* to beat a *Dog*; but to desire the *Dog* should *Offend*, that we might *Beat* him, is *Cruel*.

233. He that is *Bad* himself, always reports others to be *so* too; and therefore we may observe, that they who give themselves up to any *Vice* do generally withall give themselves up to *Catumnating*, i. e. they take *Pleasure* to *Represent*, or to *Suppose* all other as bad as themselves; merely to decry the *Reverence* that is due to good *Examples*, and so contemn the *Censures* of all *Men* alike.

234. *Impudence* is a *Temper* Contracted by *Industrious* *Iniquity*, and raised upon the *Ruins* of *Reason*: It can be no otherwise, because *Shame* for *Sin* is so *Connatural* to *Reason*, that it cannot be *Extinguish'd* but by *Reason*. Which we may *Contemplate* in the *Instance* of *Fools* and *Madmen*: the only cause why they are not *Asham'd* of any thing they say or do, being *this*, that they want *Reason* to *Reflect* upon the *Turpitude* of their *Words* and *Actions*.

235. No



235. No Age can boast of having greater and better Pilots at the Helm of Church and State than the Present time, and tis our Transcendant Happiness, that we are Bless'd with such Wise and good Men in our Councils at Home and in our Armies abroad, when there is so great occasion for them.

236. We live under the Reign of the best of Queens, who loves all her People and is Equally beloved by them again; and then that under her happy Government there should be Divisions and Factions, Strife and Emulation, is most strange and Unaccountable : And yet more strange and to be lamented ; because we all Agree in the most Substantial Truths and yet fall out about Ceremonies, Postures and Gestures, about the Hatt and the Knee, about distinguishing Titles, about Garbs and Garments, about Modes and Fashions, and things which are very far from the Heart, and many Removes from the Essence of Religion ; nay, things which are Shadows and meer Nothings when compar'd with the Substantial matters wherein we are all agreed : Nay further I am bold to say, we are all Agreed in these Inferior matters of difference and do not know it. For Instance, we are all agreed that Kneeling at the Sacrament is no part of our Saviours Institution ; that Kneeling at the most Solemn Prayer that can be, is a fitting and Decent Posture ; that Kneeling to the Sacrament, in Immitation of or Compliance with the Popish Worship of the Host, is absolute unlawfull. And yet we Squabble and will not Hear one another Out, nor Understand one anothers Meanings, but Scuffle in the Dark, when we are all Friends and all of a Side. In short all the Distance that is betwixt English Protestants, is occasion'd by little Mistakes and Misapprehensions about very little Matters, and still they are so much of One Mind,

*Mind* even as to the matters in *difference*, that if the *Conformists* thought the Ceremonies were *Popish*, they would immediately turn *Nonconformists*; and if the *Nonconformists* did not apprehend them to be *Popish*, they would never have *scrupled* them. So that both of them plainly mean the same thing.

237. Bold *Calumnies* seldom miss of their desir'd *End*, which is to make *Innocent Men Criminals*, with design to make them *Odious*. For the credulous World takes nothing so much upon *Trust* as *ill-natur'd* and false Representations of *those* that are govern'd by the *best Rules*, and not by the corrupt *Examples* and Usages of the Multitude.

238. None can effectually *Ruin* the Church, but the *secret Enemies* of the *State*; for they sheltering themselves in the Church's *Bosom*, and having debauch'd their *Consciences* by the grossest *Immoralities*, have lost the true *sence* of Religion, and have no *Principles* left, except it be *Aristotle's Principle of Transmutation*: I mean a strong Disposition to embrace any mock Religion, which will indulge their *Ambition* and *damnable Lusts*.

239. Amidst our great *diversity* of Opinions and Practices, why should the well meaning harmless *Dissenter*, be severely *Censur'd* for his different *Mode of Worship*? And why should his little *Peculiarities*, be a *Barr* to his *Serving* the Government.

240. When Men are tied to an *Hypothesis*, to what poor shifts are they put to support it? Sir *Richard Bulkeley* tells Mr. *Calamy*, that he lost his time and labour in writing his *Caveat* against the *New Prophets*. The Minister answers, that so he is like to do still, whensoever he searcheth Scripture for any certain Intimation, that God hath given *Inspiration* for the general *Use* of the *People*. *Death of the Apostles*:

*chard* do also, when he thinks to perswade any knowing Christian to part with his Bible, in expectation of a New Gospel of *Elias Marion's* making.

241. Some Church Wardens and Overseers for the Poor, like truly conscientious Persons, are too sensible that *Charity* begins at Home, and discharge their Offices accordingly.

242. Those Persons who are fond of what they call *Enjoying themselves*, by giving a loose to their exorbitant Wills, enjoy themselves the least of any.

243. Talk to some Persons of Religion or a Manly Behaviour, and they stare in your Face, as if you were quoting an Almanack that has been long out of date.

244. Immorality and Prophaneness are look'd upon by some, as great Arguments of Wit, Honour and Gallantry. Hence it is that our Town Rakes of Quality, shew their Wit in ridiculing Vertue, their Honour in injuring their Inferiors, and their Courage in breaking Glass Windows by Night, or knocking down two or three aged Watchmen.

245. He that intrusts a Secret in a Woman's Breast, lends his Money to a Prodigal, and puts a Sword into a Mad-Man's Hand, hazards the loss of his Honour, his Money and his Life.

246. 'Tis an inestimable Blessing as well as peculiar Privilege, to enjoy the use of our Reason, and yet we often see that Men in their Wits, live as if they were out of their Senses.

247. The Proverb says, Fair in the Cradle and Foul in the Saddle, and has a great deal of Reason as well as Experience in it; for Beauty and an untarnish'd Innocence, attend but very few Persons through the several Stages of their Lives.



248. *Variety* in the Actions of human Life, both *amuse* and *instruct* us. How often do we see the *Rash* look *pale* through the want of a *Revenge*, and *Wise Men blush* at the *Follies* and *Indiscretions* of the *Envious* and *Malicious*, who feed upon their own *Flesh*, or their Neighbours *Failings*.

249. Is the Author of *The Rights of the Christian Church* in his Senses, sure he cannot be thought so? If he is I pity him, in making so unhappy an *Exchange*; for where he found his *Wits* he drop'd his *Judgment* and his *Conscience*, and will severely answer for *debauching* the Age, and *trepanning* the Ignorant into *dangerous* Errors by his *infamous Libel*.

250 *Mental Reservation* is practic'd by some *Women* as well as the *Romish* Clergy; for at the *Matrimonial Ceremony*, when they say, *I will Love, Honour and Obey*; they mean, they will *Love* themselves, *Honour* a kind and sprightly *Gallant*, and *Obey* the Suggestions of the Devil, rather than the lawful Commands of their *Husbands*.

251. *Money* and *Beauty* are their own *Advocates* and *Intercessors*, but *Merit* must be recommended by many *wise* and *good Men* before it's taken any notice of.

252. *Thought* is that excellent and chief *Faculty* of the human Soul, and by some is made the very *Form* and *Essence* of Man; as if he were himself no more than *Ens Cogitans*, a thinking *Being*, by which we are distinguish'd from the *Inferior Irrational* part of the Creation, and exalted to a higher *Form*, and enabled, tho' at the distance of *Finite* Creatures, to approach the *Infinite* and *Incomprehensible* Majesty of the Great God, contemplate his *Essence*, search out his *Works*, acquaint our selves with his *Perfections*, and *Adore* him in *Things*; which is the utmost height of *H*,

nour and Happiness a Rational Creature is capable of.

253. There is no Law that forbids Men's *Speaking*; but the Law of *God* and the Law of *Reason*, bids Men *weigh* their Words before they utter them. *Reading* without making *use* of it, is only a *Studious Sleep*, or rather a *Learned Lethargy*.

254. There's a great deal of difference between *Speaking* and *Prating*, the one has *Reason* on its side, the other only *Noise*. Some speak much and yet say *nothing*, because nothing to the purpose.

255. Tho' our *Intentions* are never so good, yet if we don't as well consider the *Nature* and *Quality* of the Person, as well as the *Presents* we make them, our Kindness will encounter but a very mean *Reception*. To what purpose is it to present a *Lady* with learned *Quotations*, tho' never so well Bound; or a rich *Farmer* with a curious Piece of *Painting*?

256. Persons in *Office* would do well to behave themselves with so much *Address*, *Civility* and *Discretion*, that they may not be *despis'd* and laugh'd at as soon as they are *out* of it.

257. We have oftentimes *wrong* Notions of *Good* and *Evil*. *Humility*, by some is call'd meanness of Spirit, *Temperance* a melancholy and selfish Amusement, *Fear* of offending God, Cowardize, *Devotion* Hypocrisy, and Religious *Solitude*, Ill Nature. On the other hand, *Prodigality* is stiled Generosity; *Drunkennes* Good Fellowship; *Profane Wits*, Men of Sense; *Misers*, Thrifty; *Whore-mongers*, Tender Hearted, and cunning *Cheaters*, Men of a deep *Reach*.

258. *Philemon* will not trust his Son at a *Univer-*  
sity, for fear of being *Debauch'd*, and therefore breeds him a *Block-head* at Home: Nor at the *Inns of Courts* for the same Reason, and so will leave

leave him a *good Estate*, without knowing how to make *use of it*, and live like a *Gentleman*.

259. Some Persons can give no other *reason* for their *doing* many things, but that they *dare* do them.

260. The greatest and best *Princes*, the wisest *Philosophers*, and the most prudent *Councillors*, the justest *Magistrates*, the skillfullest *Physicians*, the most *pious* and learned *Divines*, and the most innocent and *vertuous* Women, are not always privileged from the Assaults of *Envy*.

261. We may be our own *Doctors* in respect of our *Bodies*, but not always in relation to our *Souls*; for tho' our *Consciences* are closer to us than our *Skins*, yet there are many *Errors* in them, which are only in the power of *others* to rectify.

262. 'Tis the humour of Country Gentlemen, to praise the Product of their own Grounds, at the same Instant that he is sending the Choicest of 'em to *Leaden-Hall-Market*.

263. The First thing some Women Learn after they are *Married* is to *Contradict* their Husbands; the Second to Plague their *Purses* in following the *Fashion*; the Third to Stock themselves with new *Acquaintance*, and 'tis well if it *Ends* there.

264. *D——me* saies a Rich *Heir* when he comes to Church, how Dully does this *Old-Fellow* Preach. *Jack*, there's a curious Draught of Wine at the *Devil*, and near my *Lodgings*, the Prettiest good *Natur'd* Creature in the World. And whence think you does all this froth proceed? Why his *Father* thought it beneath him to give his *Eldest* Son *Education*, so that he knows nothing but to Eat and Drink in *Excess* and to gratify his *Senses*.

265. *Philosophy* easily triumphs over Evils *past*, and such as are *to come*; but present Evils *triumph* over *Philosophy*.

266. We have more Power than Will, and tis often but to excuse our selves, that we Imagine things to be Impossible.

267. There are no *Accidents* so *Unhappy*, but a Wise Man will draw some *Advantage* from them: Nor so *Happy*, that the *Imprudent* cannot turn to their Prejudice.

268. *Truth* has scarce done more *Good* in the World, than the *Appearance* of it has done *Evil*.

269. No *Disguise* can long hide *Love* where it is, or *Feign* it where it is not.

270. One may hear of Women that never had a *Gallant*: But its *Rare* to find a Female that never had but *One*.

271. We hate *Favourites* because we are fond of *Favour* our selves. The *Indignation* we shew against others that are in *Possession*, flatters a little the concern for our own being *excluded*: And we refuse to pay them our *Respects*, because we would fain, but cannot deprive them of that, which makes them respected by all the *World* besides.

272. Men are alway melancholy at the *Treachery* of their Friends, and the *Over-reaching* of their Enemies, and yet are often satisfied to be both *cheated* and *betrayed* by their own selves.

273. No Man deserves to be commended for his *Vertue*, who has it not in his *Power* to be *Wicked*; all other *Goodness* is generally no better than *Sloth*, or an impotence in the *Will*.

174. There are some *Wicked* Men in the World, that would not be able to do *Half* so much *Mischiefs*, if they had no *Good Qualities* to recommend them.

275. *Moderation* is not a *Slighting* and a giving up of any thing that is truly *Just* and *Valuable*. It does not suppose that we are to abate any thing  
of

of a *True* and *Honest Zeal* and *Courage*, that is to be employ'd in any thing, that is in its own *Nature* absolutely *Good* and *Necessary*: No, but it Teaches us to *Distinguish* these things, from those that are *Circumstantially* so, and to esteem them so much the more, and to *Maintain* and *Embrace* them more *Earnestly*, as they are the better. A Man is not to be *Moderately* *Honest* or *Moderately* *Vertuous*; these are thin, weak *Scandals*. *Virtue* and *Honesty* are within the *Line* where *Moderation* Walks; nor is there any doubt about them, being granted by all Men; but the *Question* is, whether a Man may not *Stoop* from somewhat which he thinks is *own Right*? Whether he may not be *Gentle* and *Compassionate*? Whether he may not in things that are not so good as *Peace*, seek *Peace* by giving them up. And certainly he that does not answer in the *Affirmative*, can neither be a good Man, a good Neighbour, or a good Christian.

276. *Moderation* is a *Virtue*; tho this *Virtue* so much esteem'd and Magnified by *Wise* Men in all *Ages*, has of late been *Declaim'd* against with so much *Zeal* and *Fierceness*, and yet with that good *Grace*, and confidence, as if it were not only no *Virtue*, but even the *Sum* and *Abridgment* of all *Vices*. I say notwithstanding all this, I am still of *Opinion*, that *Moderation* is a *Virtue*, and one of the peculiar *Ornaments* and *advantages* of the *Excellent Constitution* of our *Church*; and must at last be the *Temper* of her *Members*, especially of the *Clergy*, if ever we seriously intend the *Firm Establishment* of this *Church* and do not *Industriously Design* by *Cherishing Heats* and *Divisions* among our selves, to let in *Popery* at these *Breaches*.

278. *Moderation* can never have the Honour of *Contending* with *Ambition* and *Subduing* it ; for they cannot possibly meet in the same Breast.

279. Some *Remedies* may be found to Cure a Man of his *Folly*, but there are *none* that can Reform a *Perverse* Spirit.

280. To *Commend* Princes, or great Men, for the Vertues *they have not*, is only taking the *safest* Way of *Abusing* them.

281. Some Womens *Wit*, tends more to the Improving their *Folly*, than their *Reason*. Their *Wit* serves sometimes to make 'em Play the Fool with greater Assurance.

282. As nothing Discovers greater *Weakness* and want of *Reason*, than to submit ones *Judgment* to that of *others*, without any Application of ones *own* ; so nothing is more great or *Wise*, than to submit to God with an *Implicit Faith*, and to believe what he saies upon the Single Authority of his own *Word*.

283. There is a certain *Difficult* Mediocrity to be used in our *Carriage* towards our *Superiors*, in taking the Liberty to please and *Divert* them, without *Wounding* the *Honour* and *Respect* that is due to their *Quality*

284. There is a certain *Empire* in some Mens manner of *Speaking* and *Behaviour*, that takes *Place* wheresoever they come, and which gains by *Advantage*, Consideration and *Respect* ; it serves on all *Occasions* and even obtains what one asks for. And this *Commanding Faculty*, is nothing else but a *Gracefull* Authority, proceeding from a *Superiority* and *Elevation* of *Soul*.

285. To be able to *Discover* what is in another Mans *Breast*, and *Conceal* his *own*, is a great argument of an Extraordinary Penetration.

286. A Man may learn as much by other Peoples *Faults*, as by their *Instructions*. The Examples of  
Imper-

*Imperfection* are in a manner as *usefull* towards the making a Man *Perfect*, as those of *Wisdom* and *Perfection*.

287. Tis a Commendable piece of *Address* to make a *Denyal* to be well receiv'd, by employing soft and civil *Extressions*, and making *Courtesy* supply the *Kindness* which could not be *Granted*.

288. Honest *Labour* is of *Divine* Institution and Appointment, and by a Sacred *Sanction* is enjoin'd upon all Men. It was a Command given to *Adam* in the State of *Innocence*, nor can any exempt themselves from it, that live according to the Dictates of *Right Reason* and *Rules of Nature*. For as Almighty God Created Man to *Subdue* the Earth, so he has *Blessed* his Labour with the *Fruits* of it. By his Labour and Wisdom *Empires* have been Founded, Bodies *Politick* compacted, Liberal and Mechanick *Arts* Invented, all the Innumerable and Stupendious *Structures*, through the Universe *Raised*, *Navigation* Discovered, *Agriculture* perfected, *Trade* Improved, *Riches* Increased, *Mankind* Governed in Societies, and the *Elements* made usefull to their *Lords* and *Masters*; all which Improvements of the State of *Nature* and Publick *Advantages* had been lost, and the World continued in its *Original Rudeness*, had it not been *Cultivated* and made Serviceable by the *Wit* and *Industry* of Man.

289. *Idleness* is a Burthen to Man, a Reproach to his *Maker* and a Scandal to the whole *Creation*. An Idle Person tempts the *Devil* to tempt him, and from this fruitfull Root has sprung all the *Wickedness* and Miseries of *Mankind*; he affronts his Creator, in disobeying his Express *Command*, and refusing to follow his glorious Example, who *Works* hitherto, in his continual Governing the World, as he did in Creating it. He scan-

scandalizes the whole *Creation*, and is despised by *All*, in setting up himself like a *Leviathan* only to take his *Pastime*, while he sees all about him *Labouring* in their respective *Places*, *States* and *Callings*. Which he can never answer, to *God*, or to *himself* and his *Fellow Creatures*, in spending his time in an *empty Idleness*.

290. Of all *Fools* the *Atheist* is the greatest, because he acts *unreasonably* in pretending to know what no Man can be certain of, viz. *That there is no God*, for pure *Negatives* can never be proved. The *Atheist* is also *Imprudent* because he sins against his own present *Interest*, and future *Happiness*; for without the conduct of a *Superior Being*, he is sure of *nothing* that he enjoys in this *World*, and is uncertain of every thing he *hopes* for. *Irreligion* and *Atheism* makes Men full of *Doubts* and *Jealousies*, and tho' they endeavour never so much to settle themselves in *Principles* of *Infidelity*, and persuade their Minds that *there is no God*, yet they can never attain to a *steady* assurance of those things; for when they have done all they can with their *witty* Reasons against the *common* Belief of Mankind, and employ'd all their *smart Repartees* and pleasant *Raileries* to *jest* themselves out of Religion; yet their *Consciences* will *Recoil* against their absurd *Reasonings*, and all their *Wit* and *Subtlety* will be born down, by a secret and strong *Suspicion*, which they can never get out of their *Minds*; that things may be quite otherways, than they have *foolishly* represented them to their own *Hearts*.

291. *Epicurus* was an excellent *Poet*, but a very *bad* maker and *contriver* of the *World*, in supposing the *Matter* of which it is constituted to be *Eternal* and of it self, and then an *infinite* empty *Space* for the infinite little *Parts* of this *Matter*,  
which



which he calls *Atoms* to move and play in ; and that these being always in *motion*, did after *infinite* Tryals and Encounters, without any Counsel or *Design*, and without the Contrivance and *Disposal* of any Wise *Intelligent Being*, at last by a lucky *Casualty* jumble themselves into this *beautiful* and regular *Frame* of the World which we now see. But a learned Author has told us, that all *Poets are mad Men*, and so in a special Manner may we conclude *Lucretius* to be, that could so confidently impute an *Effect* to *Chance*, which carries in the very *Face* of it, all the Arguments and Characters of a *Wise Design* and Contrivance : How can the World think *otherwise* of a Man, that has advanc'd such an *Opinion* as this is, and writ a Book for it ? he might as well have imagin'd, that if he had *jumbled* a Sett of *Letters* together in a Bag, and then flung 'em out upon the *Ground*, that they would have fallen into an *exact Poem* ; for a little *Book* might be more easily made by *Chance* than this great *Volume* of the World.

292. Men may hold all the *Fundamentals* of Christian Religion, and yet may *superadd* other things, whereby they may greatly endanger the *Salvation* of their Followers.

293. A *Cynick* begg'd a Talent of *Antigonus* ; that's too *much* says he, for a *Cynick* to ask ; and when he abated his Request to a *Penny*, that's too little says he, for a *Prince* to give. He might have found a *Mean* between these two *Extrêmes*, and have compounded the Controversy, by giving him a *Penny* as to a *Cynick*, and a *Talent* as from a *Prince*.

Am I tormented with the *Stone* and afflicted with the *Gout* ; 'tis no more than what I when I pray for *Old Age*. These are common to all *Life*, as *Dust* and *Journey*.

295. What

295. What Name of *Reproach* can be bad enough for him, that Sells his *Health*, his *Reason*, his *Reputation*, his God and his Soul, for the Swinish Pleasure of *Drunkennes*, and it may be when he had so little need of Drink, that he had more already than he could keep, without being offensive to the Company.

296. 'Tis safer to *affront* some People than to *oblige* them; for the *better* a Man *deserves* of them, the *worse* they'll represent him.

297. To Deride or *Scoff* at God and Religion is the *highest* kind of *Impiety*. The *Scorner* proceeds to this Sin by *Degrees*, and at last, by sitting at *Ease* in the Chair of *Pestilence*, the Devil Claims him by Prescription.

298. Two Boys were sent out by their *Master* to fetch a certain Person to him. One of 'em took a great deal of *Pains* in seeking him, but at length return'd weary home without finding him: The other, regardless of his Master's Commands, falls to *Play* with his Companions, sees the Person by accident passing by, delivers him his Errand and brings him. He that found him by *Chance*, deserv'd to be Punish'd, and he that sought for him and miss'd him, to be *Rewarded* for his Diligence.

299. He that Travels into Foreign Parts, before he has made some entrance into the Knowledge of the *Language* of the Country which he designs to Visit; goes to *School* and not to *Travel*.

300 If no *Trades* were permitted, but what are *Useful* and *Necessary*, how many Shops would there be *to be Lett* in the City and Suburbs; for more are kept open by our *Vices* and *Vanities*, than by our *Vertues* and the *Necessities* of Nature.

301. The

301. The *Belly* has no *Ears* says the Proverb, and therefore at the *Rendevous* of *Lac'd Coats* in the *Park*, tho' *Discourses* of *Sieges*, *Battles* and *Rencontres* may while away the *Morning*, yet at *Noon* no *Discourse* will go down but about *Eating*, which was the great end of their coming thither.

*Here the Stout and Brave in solemn manner meet,*  
*Not with a fell design the French to beat,*  
*But to Consult where they may nicely Eat :*  
*Which Trusting Mortal drawing noblest Wine,*  
*Where free from Duns they may securely Dine,*  
*And then Retreat to Mifs with amorous Design.*

302. All great *Diversions* are dangerous to a *Christian Life*, but among all those that the *World* has *invented*, none are so much to be *dreaded* as *Plays* ; for they give so nice and natural a *Representation* of the *Passions*, that they *beget* and *incourage* them in the *Heart*, and especially that of dishonourable *Love*, principally when its represented as *Chast* and *Honest* ; for the more *innocently* it appears to *innocent Souls*, the more *sensibly* they are *touch'd*. They *fanie* a sense of *Honour* in their *Sentiments*, and don't apprehend that *Vertue* can be *wounded* by so *discreet* an *Affection*. Thus *People* go from a *Play* with *Hearts* so *fill'd* with all the *Pleasures* of *Love*, and *Minds* so *perswaded* of its *Innocence*, that they are in a perfect disposition to receive the first *Impressions*, or rather seek occasions to infect others, that so they may receive the same *Pleasures*, and make the same *Sacrifices* which they have seen so movingly represented on the *Stage*.

303. *Self Love* is understood and applied, is the cause of all the *Vertues* and *Vices* in the *World* which is employ'd in

in the Conduct of *Human Actions*, when taken in its *true Sence* is only a *circumspect* and more *judicious* love of our selves, and is opposed to *blindness* and *inconsideration*, and altho it may be truly said upon this *Principle*, that Men never *Act* but with *regard* to their own *Interests*, yet we ought not to believe from thence, that all they do is *corrupt*, and that there is no such things as *Justice* and *Probity* in the World. For Men may govern themselves by *Honest* and *Commendable Interests*. This is the just distinction of *Self Love* regularly practis'd, for tho' all things are done with respect to his own *Advantage* at last, yet still this is done with a due *Allowance* and *Reservation* to the *Laws of Civil Society*, and shews there are *Honest People* in the World.

304. The Love of our *Neighbour* is the wisest and most useful good *quality* in the World; and is as *necessary* in *Civil Societies* for our *happiness* in this Life, as *Christianity* has made it for our *Eternal Felicity* in the Life to come.

305. All our *Passions* are nothing else, but the *different* degrees of *Heat* and *Coldness* of the *Blood*.

306. *Jealousy* is nourish'd by *Doubts* and *Suspicious*, but turns into *Fury* and *Madness*, when it passes from *Doubt* to *Certainty*.

307. *Interest* speaks all sorts of *Languages*, and *Acts* all sort of *Parts*, nay even that of the *Disinterested*'d. It makes some People *Blind* and others very *sharp-sighted*.

308. Many People appear *Devout*, but few take care to be *Humble*.

309. The *Labour* of the *Body*, delivers us from the *Troubles* of the *Mind*; 'tis this that makes *Poor Folks* *Happy*.

310. True and Real *Mortifications* are such as are *not known*; *Vanity* will render others *Easy*.

311. A *Small* share of *Wordly* things, will make a *Wise* and *good* Man *Happy* ; but nothing can render a *Fool* or an *Extravagant Contented* ; and that's the reason that *almost* all Men are *Miserable*.

312. We are apt to be very sharp and *Severe* in censuring others, and yet are very *Impatient* in being *Reprov'd* our selves. Nothing makes a fuller discovery of our *Imbecility*, than to be so *Quick Sight'd* in spying other Mens *Faults* and so *Pur-blind* in our own.

313. We give our selves less *Trouble* in becoming *Happy*, than in making Men *Believe* we are so.

314. Lovers see no *Faults* in their *Mistress*s, until the *Enchantment* is over.

315. Were the *Excesses* and *Superfluities* of a Nation Valued and made a Perpetual *Tax* or *Benevolence* ; there would be more *Hospitals* than Sick or Wounded ; more *Alms-Houses* than Poor to Possess them, more *Charity-Schools* than Scholars to be Educated, and enough to support the Government either in Peace or War besides.

316. A *Vertuous Wife* is a hidden *Treasure*, and he that finds her may glory in the Prospect of a *Happy Life*.

317. Before you vehemently desire any thing ; examin, what *Happiness* it will confer upon you, when you possess it.

318. Jealously is always Born with Love, but it does not always Die with it.

319. Men of great *Penetration*, such as the *Pretended Prophets* report Mr. *Facio* to be, seldom fall short in what they undertake ; but they very often go beyond their Bounds, and Commit greater *Faults* in the *Excess* than in the *Defect*.

320. Be not *easily* Acquainted, least finding reason to *Cool*; thou makest an *Enemy* instead of a good *Neighbour*. Be *Reserv'd* but not *Sowr*; *Grave* but not *Formal*; *Bold* but not *Rash*; *Humble* but not *Servile*; *Patient* but not *Insensible*; *Constant* but not *Obstinate*; *Cheerfull* but not *Light*; rather *Sweet* than *Familiar*; *Familiar* rather than *Intimate*, and *Intimate* with *very few* and upon *very good Grounds*.

321. Do not *Accuse* others to *Excuse* thy self, for that is neither *Generous* nor *Just*; but let *Sincerity* and *Ingenuity* be thy *Refuge*, rather than *Craft* and *Falshood*, for *Cunning* Borders very near upon *Knavery*.

322. 'Tis not impossible, but a *Man* may *mean well* in a *Ill matter*, like the *Fellow* that was somewhat *Lame*, and therefore *Stole* a *Horse* to *Ride* to a *Conventicle*.

323. Nothing stands in need of *Lying* but a *Lye*, an *Ingenious Confession* of a *Fault*, procures an *easy Pardon*, but *Obstinacy* Courts a *Punishment*.

324. *Envy* is a *Trouble* or *Uneasiness* of *Mind*, arising from the *Consideration* of any *Advantage* we think our *Neighbour enjoys* above our selves; whether it be in the *Endowments* of *Body* or *Mind*, or in their *Outward Condition*. A *Sin* certainly the most unreasonable of any, in the whole *Catalogue* of *Vices*, because it does not consist in *Pleasing*, but in *disquieting* and *Vexing ones self*. *Envy* seems most of any *Vice* to partake of the *Nature* of the *Devil*. Its his *Work* to make *Men Miserable*, and to delight in it. The *Envious Person* is a *Common Enemy* to *Mankind*, and *Wishes* there were none in the *World better than himself*, which makes him *Hateful* both to *God* and *Man*. *Detraction* is the *Fruit* of *Envy* as that is of *Pride*, the *Immediate Offspring* of the

he Devil, who of an *Angel*, a *Lucifer*, a Son of the *Morning*, made himself a *Serpent*, a *Devil*, a *Beelzebub*, and all that is obnoxious to the *Eternal Goodness*.

325. The *New Birth* that we receive in *Baptism*, and which makes us *Christians*, raises us much above all that we are by *Nature*, *Education*, or *Wealth*.

326. *Worship* without *Morality*, makes Men *Hypocrites* or *Superstitious*. *Morality* without *Worship*, makes Men *Philosophers* and *Wise Worldlings*; but he that will be a *true Christian* must join these two things together in his *Practice*.

327. There is a vicious *Singularity* that inspires Men with *Pride*, and 'tis that the Sons of God so often condemn'd in the *Pharisees*: But there is an *Evangelical Singularity*, which opposes it self to the *Vices* of the Age, and condemns them, and is the veritable *Character* which distinguishes the *Righteous* from the *Wicked*, and true *Zeal* from *Frowardness*.

328. *Charity* Sanctifies the most common *Actions of Life*, and *Pride* corrupts the most sublime *Virtues*.

329. When we neglect our own *Salvation*; 'tis no *Charity*, that we labour for that of others.

330. There is nothing of which we are apt to be so lavish as of *Time*, and about which we ought to be so solicitous, since without it we can do nothing in this World. *Time* is what we want most, but what alas! we use worst, and for which God will certainly most strictly reckon with us, when *Time* shall be no more. It is of that moment to us in reference to both *Worlds*, that we can hardly wish any Man better, than that he would seriously consider what he does with his *Time*: How and to what *Ends* he employs it; and what *Returns* he makes to God, his Neighbour,

and himself for it. This is the greatest Wisdom and Work of Life. To come but *once* into the World; and trifle away our true Enjoyment of it, and of our selves in it, is lamentable indeed. This one *Reflection* would yield a *thinking* Person great *Instruction*. And since nothing below Man can so *Think*, Man in being *Thoughtless*, must needs fall *below* himself. And that to be sure such do, as are *unconcern'd* in the use of their most *precious* *Time*.

331. If a Man may be *Saved* by *Confessing* himself to a *Papish Priest* at the Hour of *Death*? How can it be true, that the way to *Life Eternal* is *straight*, and few there be that can find it.

332. If we take an *Idea* of the *Gospel*, from the *Lives* of the generality of *Christians*, one would be tempted to think it full of *Maxims*, contrary to what *Jesus Christ* has establish'd.

333. It is as *impossible* for a *Soul* to continue in the *Favour* of God without *Prayer*, as for the *Body* to subsist without *Nourishment*.

334. There is no Condition so *deplorable* as that of a *Sinner*, who lays no *Restraints* upon his inordinate *Desires*, and whom God has *abandon'd* to the mercy of his own *Passions*.

335. It's a hard *Task* for a Man to *subdue* his *Passions*; but impossible to *satisfy* them.

336. *Revenge* always proceeds from a *Weakness* of *Soul*, that is not capable of bearing *Injuries*.

337. We cannot resist the *Will* of God, it's always accomplish'd in us, either by our *Obedience* in conforming to it, or by our *Chastisement* if we *rebell* against it.

338. He cannot expect to find God with *Comfort* at the moment of his *Death*, that never sought him all the time of his *Life*.

339. If



339. If the *Hopes* we have form'd of our *Salvation*, are not founded upon the *Word of God*, they are false and *deceitful*. In vain we make *Promises* to our selves that God has not *promised* us.

340. Heaven has *conceal'd* the Hour of our *Death*, that we might be always in *Expectation* of it, and *preparing* our Selves for it.

341. According to our *Advancement* in *Vertue*, we lose the *relish* of *Worldly Pleasures*, at the same rate as when we advance in *Age*, we *despise* the Amusements of *Infancy* and *Childhood*.

342. An *Idle* and *Slothful* Person, is like *uncultivated Land*, which brings forth nothing but *Thistles* and *Briars*.

343. Some Men *ask* that of *God*, that they ought to be afraid of *obtaining* : How can Men expect *Peace* in themselves, when they are at War with *God* ?

344. When we *Will* only what *God Wills*, we in some *measure* participate of his *Immutability*.

345. To what purpose should a Man be *afraid* of speaking *Truth* for fear of *Offending*, since *flattering Silence* is more *Criminal* than declaring ones Mind in *decent Words*.

346. We ought to *profit* by the *Fall* of the *Just*, as well as by their good *Examples*.

347. The *Conquer'd* oftentimes tho' insensibly, *subdue* the *Conquerors*, and keep them longer under *Subjection* and *Slavery* : The *Persians* and *Medians* were overcome by the *Roman Arms* ; but the *Romans* were likewise conquered by the *Vices* and *Effiminacies* of the *Persians*.

348. *Avarice* must needs be very *miserable*, since an *Ill-Reputation* can't *repress* it, nor the thoughts of *Death* *prevent* it. The *Covetous* and *Gripping Usurer's* *Business*, is only to seek out *Cares* for himself, *Envy* from his *Neighbours*,

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*Jealousy* from his Enemies, *Plunder* for Thieves, *Danger* for his Body, *Damnation* for his Soul, *Curses* for his Heirs, and *Suits* for his Executors.

349. *Mirtus* the Philosopher, being ask'd why he did not *Marry*? Answer'd, Because when I take a Wife, if she be a *good one* I shall be troubled to lose her, and if a *bad one* I must endure her; if she is *Poor* I must maintain her, if *Rich*, bear with her; if she is *Ugly* I shall be apt to despise her, and if *Beautiful* I must watch her; but what yet is worst of all, I must resign my *Liberty* to one that will never *thank* me for it.

350. We may secure our selves from a *Liar* by not *Conversing* with him, from a *Luxurious* Person by not keeping him Company, and from a *Covetous* Person by not *Dealing* with him; but there's no way to fly from an *Envious* Person. If in one Man could be found the Beauty of *Absealom*, the Strength of *Sampson*, the Swiftness of *Hazael*, the Riches of *Cræsus*, the Liberality of *Alexander*, the Valour of *Hector*, the Fortune of *Cæsar*, the good Breeding of *Augustus*, the Justice of *Trajan*, and the Eloquence of *Cicero*, were he never so highly accomplish'd, yet all these Qualifications could not defend him from being persecuted by the *Envious*.

351. Four Qualities are requisite in a *good Judge*, viz. That he Hears with *Patience*, Answers with *Prudence*, Condemns with *Justice*, and Executes with *Mercy*. For he that's *Impatient* in Hearing, *Indiscreet* in Answering, *Partial* in Sentencing and *Cruel* in Executing, is fitter to be *Arraign'd* for his own Crimes, than to judge other Mens.

352. He that feigned *Epicurus* to have wish'd himself the Neck of a *Crane*, that he might have been the longer in Swallowing and Tasting the Pleasure of his *Viands*; might have added, the  
Nose

*Nose of a Vulture, the Ears of a Hog, the Fingers of a Spider, and so on : Such a Monster must the Man be made, and so sunk below his own Species, to attain this Brutish kind of Happiness, which consists only in humoring his Palate and gratifying his Appetite.*

353. *Wealth* is certainly one of the greatest *Rankrupts* in the World, and at best does but *Compound*, not *Satisfy* the Debt it promises ; because it cannot satisfy the Heart : A Man may as soon fill a *Quart Pot* with *Vertue*, as a Rational Mind with *Wealth* ; because there is no Proportion and *Agreeableness* between the *Ingredient* and the *Capacity* : We say, that *Well* or *Brain* is empty, that has no *Water* or *Wit* in it, tho' the one be full of *Air*, and the other of *Vapours* ; for they are really empty *Entitatis debita*, of what should fill them ; and so will the *Heart* of Man be, tho' never so full of *Wealth* ; yea, tho' the World it self, as *Solomon* says, were set in it.

354. It often times happens, that what was a *Sum* in the *Desire*, is but a *Cypher* in the *Enjoyment*, and much *Riches* serves but to shew what *Abundance* we are still in want of. The World is not so *unequally* dealt, as many complain it is. The *Rich* Man wants a *Stomach*, oftener than the *Poor* want *Meat* ; the one knows not *what* to Eat, oftener than the other knows not *where* to Eat. If the *Poor* Man's *Hunger* and *Labour* be more, his *Meat* and *Sleep* are the *sweeter* : And what *Happinesses* are these, that are at least as well not *desir'd* as enjoy'd.

355. *Worldly Glory*, truly considered, is a meer *Fancy*, a *Breath*, a *Vapour*, a *Phantasm*, a *very nothing*, that can neither be *Felt*, *Seen*, nor *Understood*. The *Philosophers* are at strife where to fix it, whether in *Honorante* or *Honorato*, the *Giver* or *Taker* ? 'Tis true, it has *Raised some,*

but it's as true that it has *Ruin'd more*. There's as much Misery *beyond* it as on this *side* of it ; and if there be any thing *Glorious* in the World, 'tis a *Mind that contemns Glory*. *Diogenes* of the two, had more of it by slighting it, than *Alexander* by his commanding of it, even then, when he commanded himself to be made a *God*.

356. *Self Love* is the very *Hedge-Hog* of Conversation, that Rous and Laps up it self within its own *Soft Down*, and turns out *Prickles* to all the World besides. Much like the *Fat Monk*, who when *Abbies* were going down and he had procur'd a *Person* during his Life, stroaked his Belly, saying, *modo incipit bene*, if all went well there, 'twas well enough.

357. *Excesses* are to be carefully avoided in *Politics*. When a *Poor Man* and a *Covetous Man*, were at the same time Candidates for a *Proconsulship* in the *Roman Senate*, *Cato* dislik'd 'em both, because says he, *illis res habet, huic nihil sat est*. The one has enough, and the other he said, would never have enough, and therefore were both unfit to serve the Publick.

358. A *Polish Coxcomb*, that has deceiv'd many by *flattering* 'em, is at a great loss, when he encounters a *Craggy Man*, for then, if any thing, he would seem a *Fool*, but he is *too much one*, to do no more than *seem so*: He has not enough of the *Knave*, to act the *Fool cunningly*; or little enough of the *Fool*, to conceal the *Knave handsomely*.

359. Rivers that run *dark* and make little noise, are thought to be *deep*, when it's only through their own *Mud* at the *bottom*. I confess it behoves some Men to be *reserv'd* and to say little, for fear of being *Understood*. A *Tortois-Shell Comb*, and the discreet management of a *Snoosh-Box*, may serve them as *Fools* serve *Lords*,  
to

to Entertain the Company when they have nothing to say.

360. *As Cruel as a Coward* is become a Proverb, and no wonder it's so much practis'd by the *French Soldiers*; for the same *Fear* that makes 'em *Cowards* makes 'em *Cruel* too, and to take the advantage of a *Surprizal*, because they dare not fairly put it to the hazard of an *Encounter*, tho' far more numerous than their *Enemies*.

361. *Louis* the Eleventh, was wont to say of some Dignified *Ecclesiasticks*, that had great *Libraries* but little *Learning*, that they were like *Crook'd Back'd* Persons, that carried a *Burden* about with them, that they never saw all their *Lives*.

362. They that don't consider what *may be*, conclude too soon what *will be*. Who can sufficiently foresee all the *Intercurrencies* and *Perplexities* that *Time* and *Chance* may puzzle a well form'd Design with, especially in *War*; for, *Consilia narrant Homines rebus, sed Res Hominibus*. Men don't so much Counsel *Things*, as *Things* do Counsel *Men*. All is not dispatch'd at the *Council Table*, much must be left to be done upon the *Place*. *Subtile* Designs are for the most part, full of *Hopes* in the *Beginning*; in the *Middle* full of *Difficulties*, and in their *End* full of *Dangers*, which good Conduct upon the *Spot* can only prevent.

363. The Ship of the *State* is in great *Danger*, when like *St. Paul's Ship*, it's cast by a Storm of different *Interests* among *Steers-Men*, into the *Seas* where two *Factions* meet. A Cobweb cannot so cover a Spider, but that he may be seen at his *Work*, at least by such as the common *Danger* keeps awake.

364. *Peace* is a very great *Blessing*, but not to be compared with *Self-preservation*; for neither the *Laws of God* or *Man* bind us so far to *Peace*,

but that a Man may make a *Sacrifice* of Peace it self to *Self-defence*. Every Man is *Entrusted* with himself upon that *Account*, and he that does not justly *pursue* it, is his own *Traytor*.

365. *Discontent* is the Devil's *Tarrying Irons*, the *Bone* he throws almost into every Man's *Mouth*; to gnaw upon and break his *Teeth* with. You can hardly find a Man, that does not complain of *some Want*, tho' it be but that of his *own Will*; things go not *right*, if they run not upon the *vertiginous Wheels* of his own *Fancy*. The *Poor Man* thinks the *World* *unequally* dealt, and the *Rich Man* thinks so to, because the *Care* together with the *Keys* hangs so heavily at his *Girdle*. The *Scholar* thinks the *Soldier* has all the *Money*, and he again thinks that the other has all the *Ease*: Thus Men strive to *please* as well as *vex* themselves by their own *Discontents*, and suborn their *Wishes* to betray their *Duties*: Whereas learning in every Condition to be Content, would Compound or *Cure* all his Grievances.

366. *Usefulness* in every Station, is one great End of *Humane Being*. We say, as good never a *Whit* at all, as never a *Whit* the nearer. If he takes up only a *Room* in the *Hive* of *Society* and brings no *Honey* to it, he is but a *Drone* and no *Bee*; but *Chaff* in the heap of *Corn*, and but a *Glass-Eye* in the *Body*. *Socrates* got the Name of the *Wise*st of all *Mortal Men*, by *Organizing* and as it were *Ensouling* the *Body* of *Philosophy*, and drawing it out of its *Chaos* into *Action* and *Use*, which before was but a kind of *Pedantry*, and the *Professors* were only *Learned* in their *Schools*, not in their *Lives*; in their *Doubts*, not in their *Deeds*; and like Men in a *Mist* did but lose their *Way* in *seeking* it. As *Use* gives Things *Perfection*, so *Usefulness* gives them *Value*.

Some Modern Coxcombs who  
 Retire to think, cause they have nought to doe;  
 For thoughts were given for Actions Government,  
 Where Action ceases, Thought's Impertinent :  
 The Sphere of Action is Life's Happiness,  
 And he that thinks beyond, thinks like an Ass.

367. The means of Moral Prudence, to Moral Happiness, are Moral Vertues. Morality I confess is but the Hand-maid to Divinity, and so may be useful too, in Treating of the Mistriss herself. I dare not presume to say, 'tis a Stock to Graft that on, or that the Light of Nature kindles the Light of Grace, (an Ancient Father of the Church was censur'd for it.) yet why Morality may not be said to be a degree of Approximation, tho' not of Participation to Divinity; a Degree to it, tho' not of it, I cannot discern. I am sure our Saviour, is said to love the young Man in the Gospel for it.

368. All Men agree, that it's an Infamous Action to Violate the Secrets of a Friend. Pythagoras made Secresy to be a Religious Duty, and Chancellour Bacon, was of the same Opinion; so that according to the Morals of these two great Men, one cannot Reveal a Secret, but at the same time he must be Guilty of a kind of Sacrilege: And yet we find but few People who believe it, for the greatest part of Mankind, may truly say with Terences's Valet, *Plenus rimarum sum.* they are so Leaky that they can retain nothing: And if men cannot hold their Tongues, what can we think of Women, who are Naturally given to Tatling. However, experience tells us, that both Sexes are so Faulty in this particular, that Aristotle says, it was as difficult to keep what one ought not to speak, as to hold a Burning Coal in ones

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ones Mouth. Cardinal *Richelieu* was wont to say very often, that Secresy was the Soul of great Affairs, and truly he's unfit to be a States-Man that does not practise it, and conceal the Affairs of the Prince from Vulgar Notice.

The Story of young *Papirius*, is very Pleasant and pertinent to this purpose. This young Lad went every day to the *Senate*, with his Father, for 'twas then the *Custom*, among the *Roman Senators*, to take their Children with them, to inure 'em early to *Publick Business*, and *Secresy*. The Wife of *Papirius* one day press'd her Son to tell her what was done in the *Senate*. The Wife Child answer'd, that it was *forbidden* to speak of any thing done there. But that rather augmented his Mothers *Curiosity*, and therefore she Conjur'd him a Thousand times, to tell her what he knew, and adding *Caresse*s to her *Entreaties* left nothing unattempted, to draw the *Secret* from him. At last to free himself from his Mothers repeated *Solicitations*, he said he would declare it; provided his *Father* might know nothing of it, and that she would never *speak of it* to any Person living; which she promis'd and bound it with an *Oath*. Very well Mother said the Child; since you will know it; this Morning the *Senate* were deliberating, whether it was most proper for the good of the *Republick*, that every Woman should have two *Husbands*, or every Man two *Wives*?

This News strangely surpriz'd the Mother of *Papirius*, insomuch that she went out immediately in a Fright, and told all her Friends what she heard: All the Women of the City knew it soon after; and the next day being all got together, went in Shoals to the *Senate* every one Weeping and Crying out a loud, that they ought not to conclude without bearing them. The *Senators* were astonish'd at the sight of 'em, and could not



not comprehend what the Women would have, until young *Papirius* told 'em the whole affair: They admir'd his Discretion and Address, and to recompence him and prevent any such Inconvenience for the future; they made an Order, that young *Papirius* excepted, no Children should ever come again to the Senate. And they could not have acted more Wisely, for too much care cannot be taken for securing the Secrets of State. The First Quality of a *General* is to be Secret.

369. *Metellus* was one of the most Remarkable among these Wise Captains: who being ask'd what day he would Fight the Enemy, made this Celebrated answer, which *Peter III.* King of *Ar-ragon*, made on another occasion. *If I thought my Shirt knew my design, I would Burn it.*

370. The things that a Man keeps in his own Breast, can never be discover'd; and those things he trusts to *another's*, cannot long continue a Secret; was the saying of *Emanuel Philiberts* Duke of *Savoy*.

371. Absurd is the Opinion of the *Stoicks*, who teach Men not to believe any of their Senses nor own any of their Affections; but the Butchers Dog in *Laertius*, seizing *Pyrrho*, one of the most Disaffection'd of all the *Stoicks*, took the best way to Confute him, for Worrying him to purpose, he Cry'd out to his Scholars that were Walking with him, *O take off the Dog, take off the Dog, he has almost Torn me to Pieces.*

372. A Modest Suspicion of our own Opinions while but Opinions and an indifferent Concession, is very Reasonable; for Opinion is but the Dawning and Twilight of Knowledge. Not that I plead to have all Truths but hung upon Opinion; nor all Opinions neither, hung in an Equipendious Scepticism: No, let Divine Truths be stedfastly belived; but others be Prov'd; let Opinions be held; but

let them be held with Moderation, only as *Opinions* and as *such*, of which *Admiration* is commonly the Rise, *Inquisition* the Progress, and *Ignorance* the End.

373. We should use Moderation in our *Discourses*. *Scaliger* truly censur'd *Ovid* and *Virgil*, viz. That the one knew *what to say* and the other knew *what not to say*, and *Enough* is better than *all*. 'Twas a smart reply that *Theocritus* gave to an *Ill Poet*, who repeating many of his Verses, and asking him which he lik'd best, answer'd, those which you have *not repeated*. Possibly there may be a Fault of *Omission* in Discourse, but that's a Right Hand error: A Man may be sometimes Sorry he said no more, but very often that he said so much.

374. *Pertinence* and *Disaffectation* of Words is the *Beauty* of a Discourse. The *Piebaldness* of the Charge in *Heraldry*, often reproaches the goodness of the *Field*. A well design'd Discourse should be rather *Proper* than *Gawdy*, *Edifying* than *Eloquent*. *Affectation* in any thing, especially in Words, argues more of *Ambition* than *Ability* and discovers a *Narrow Soul*, that is forc'd to take up *Forms* and *Examples*, instead of *Reason* and dares not Write but by a *Copy*. 'Tis a good Character that *Seneca* gives of *Fabian*, that his *Discourse* was not negligent but *secure*; his Words were *chosen* but not *Affected*.

375. *Moderation* in *Expences*, will conduce much to all the Ends of *Prudence*, and has these two Rules, *Freedom* and *Frugality*. 'Tis *Prudence* to want nothing, both when we have it and when we have it not. 'Tis so too, to spend no more of what we have, than what we both *have* and *need*. To spare of what a Man *has*, not only what he *may* need, but what he *does* need, is not only to Walk with ones Horse in ones Hand, but to carry the Saddle too. That  
which

which is well *laid out*, is well *laid up*, and of the two, its better to *die* a Beggar than to *live* one. A *Diligent Hand* and a *Distributive Heart*, makes a Man truly *Rich*: for the best *Revenue* saies *Cicero*, is made up of a full *Contentment* with, and a *free use* of what we have. *Frugality* makes a Man valued in the World. Who looks upon an *Extravagant Spend-thrift* as considerable in any Capacity, whether *Friend* or *Enemy*, if his *Wastfulness* makes his *Friendship* more *Dangerous* than his *Enmity*? An Ounce of *Debt* loses a Pound of *Credit*. Money in a Mans Pocket *Obliges* a Friend and *Affrights* an *Enemy*. I mean when I speak of *Debts*, only such *Debts* as are *Contracted* by *Pride* or *Riot*, which put Men upon *Base* and *Dishonest* Shifts to procure a supply to Maintain his *Pride* and *Luxury*. 'Twas a severe *Scoff*, which the Lord *Treasurer Burleigh*, put upon a *Kentish Knight*, who having spent a great *Estate* at Court, and brought himself to one *Park*, and a *Fine House* in it, was yet *Ambitious* to Entertain the *Queen* at it: and to that purpose had new *Painted* his Gates with his *Coat of Arms*, and *Motto* over, Written thus, *OIA. VANITAS*, in great *Golden Letters*. The *Treasurer* offering to Read it, desir'd the *Knight* to tell him what he meant by *OIA*; who told him it stood for *Omnia*: The Lord replied, Sir, I wonder that having made your *Omnia* so little as you have done, you should make your *Vanitas* so large.

376. *Custom* is called by the Lord *Bacon* *Idolum Theatri*, the Dumb *Idol* of the Worlds *Theatre*. 'Tis the great *Mart* of *Error*, where Men take up on *Trust*, untill they *Break*, by relying too much on the Bankrupt *Security* of *Fashion*. 'Tis the *Winding Mace* of *Folly*, wherein Men *Dry Drunk* with *Fancy*, join *Hands*, *Dance round*, and grow *Giddy*, till they *Fall* and *Sink*, to prevent which,

which, we should consider, whether the *Custom* pleases us in others? And whether it be fit for us? In *Immoderate Laughter, Fretting, Frowning, Belching, Tawning, Grimacing, Cringing,* and the like, we should doe well to observe, how *ill* they become others, and thence Improve the Discovery to greater matters; otherwise they will not be so easily discern'd in our selves. In the Second Place, we should consider whether the *Custom* is fit for us; for that which is *Gracefull* in some is *Shamefull* in others. *Fawning* upon his *Master* became the *Dog* in the *Fable* well Enough, but not the *Ass*. Confidence in a *Man*, would be little less than *Impudence* in a *Woman*, and that which is *Modesty* in a *Woman*, would render a *Man* a Meer *Milk-Sop*. Before we Contract a *Custom*, we should secure our selves, that its *Rational Manly and Agreeable*.

377. *Report* has its Birth from a desire of *Novelty*, and is *Rear'd* by an *Itch* of the Tongue. A kind of *Gossipry* that ought to be wholly left to Women at the *Bake-House* or *Mill*, but Men are also too fond of it, tho' it argues an *Empty Hollownes* of *Mind*, that like an *Echo* Catches at and hastily returns every *Noise* or sound they hear with *Usury*. The Words of a *Tale Bearer* saies *Solomon*, are as *Wounds*, and a *Prudent* Man will endeavour to bind them up from Bleeding too much and taking *Air*; whereas a busy *Pratler* will run the Hazard (by his hast) of a *Quarrel* for being thought the *Author* of it. 'Tis good and safe for that Reason, to let a *Report* be *Air'd* a while, and by doubling our *Ears* to our *Tongues*, to hear twice, before we speak of it once, and then too with *Ears* like the *Prophets* Doors, where the *Messenger* was to be held a while, and strictly examin'd before he was admitted; more especially if it be a *Harmfull Report*, either to the

the *safety* or *credit* of such as are concern'd in it. 'Tis the Office of *Scavengers* to rake in *Sinks* and *dirty Channels*; and not for Men of Consideration, who should take care not to slander Men with their Ears.

378. *Resolution* without *Deliberation*, is taking a great deal of Pains for nothing, and with the Country Proverb, is like *running before ones Mare to the Market*.

379. The *Emperor* rewarded him well enough, that was brought before him to show his *Faculty* of throwing at a pretty distance, a *Cummin Seed* through a *Needles Eye*; by commanding him to be taken away and *Whipp'd*, as one that spent his Time *Idly* and to no purpose.

380. *Partiality* is a *Badger* that naturally *halts* on one side, unless the Ground be *rising* to its Advantage. A Man is but what his *Principles* incline him to; if his Mind is *double*, no wonder if his Ways be *unstable*.

381. A *tall Man* had a *short Coat*, and a *short Man* had a *long* one, who appealing to *Cyrus*, he gave the *long Coat* to the *tall Man*, and the *short* one to the *little Man*; but *Xenophon*, whose Scholar *Cyrus* was, reprov'd him sharply for it; telling him, that *Equity* and not *Equality*, what was *Right* and not what was *Fit*, was the *Rule* of Justice.

382. *Truth* is the Mind's *Chastity*, the Tongue's *Triumph*, the Man's *Glory* and the Worlds *best Security* in all its Transactions; as assuredly advancing all the Ends of *Prudence*, *Peace*, *Safety*, *Contentment* and *Usefulness*.

383. There are other Sins may be as *great*, but there is none so *shameful* as *Lying*; for it records the *Liar*, *Knave*, *Fool*, *Braggadocio*, *Coward* and *Devil* all at once.



384. One ask'd a *Philosopher*, why such a Man that had spent much time in *Travel*, was no more improv'd. The *Philosopher* answer'd, because he took *himself* along with him in his *Travels*.

385. Industry, Ingenuity and Honesty, is a safe and sure way of Thriving; *Conscience* of Duty is a *Spurr* to Industry; Ingenuity is the *Sauce* that gives the best *Relish* to Labour, and Honesty renders them both, *Pleasant* and *Profitable*. The *Dutch* have a good Proverb, viz. That Thefts never Enrich, Alms never Impoverish, and Prayers hinder no Work: And ours is no less to the purpose, that Whetting is no Letting, and Frost and Fraud have dirty ends.

386. 'Tis a common Proverb, that *Interest* will not Lye: Protestations, Engagements, Alliances, Trusts and Covenants, all will Lye, but not *Interest*, and if a Man knew what was his true *Interest*, he would undoubtedly be true to it.

387. *Injuries* if we be not wanting to our selves, may be converted into the greatest *Advantages*. Successes and Applauses steal us out of our selves; *Injuries* restore us to our selves again; if in *Patience* we possess our Souls, and instead of *Returning* them, take it into *consideration*, whether we have not *deserv'd* them, either from them that injur'd us, or some other, or at least from God? And then the *Arm* will excuse the *Stone*, or keep us from *snarling* at it.

388. Neither Morality nor Divinity so expose us to *Injuries* as to encourage them, or betray our selves unto further *Injuries*. *Prevention* is as good Divinity as *Pardon*. He invites new *Injuries* that is so forgetful of old ones, as not to improve his own Experience that way. *Injuries* should be patiently born, quickly ended and carefully avoided.

389. Men always find a *difficulty* in good *Actions*, because they *make* them so in not attempting to do them. However, the difficulty of *attaining* Moral Prudence, is nothing to that of the *sorrow* of wanting it.

390. As Trust is a *Tryal*, so it's a *Security* of *Fidelity* in grateful Persons. I have given thee thy Life twice, said *Augustus* to *Cinna*, First as an *Enemy*, next as a *Rebel*, and now I give thee the *Consulship*. Let us henceforth strive, whether I have given thee thy *Life*, or thou wilt *use* it with more *Fidelity* and Trust. *Augustus* had not thenceforth, a truer Friend than *Cinna* while he lived, and when he dyed *Cinna* made him his sole *Heir*.

391. An affected *Singularity* and in Trifles, is but the *Adultery*, the *Pedantry* of *Morality*; but if the thing be *serious*, and the *Singularity* without *affectation*, 'tis so far from being a just *Shame*, that it is indeed the true *Gallantry* of *Vertue*, that dares enjoy and own its *single* Self, and stand fast amidst the Stream of the World's headiest Current. Was it any just *Shame* to *Democritus*, that when the *Abderites* his Citizens, sent for *Hippocrates* to Cure him of his mistaken *Madness*, he thereby got from his Physician the *Testimony*, that he found all the Citizens Mad but him.

392. *Dissembled Sanctity* is but a *Cobweb* Covering, the Man may be easily seen through the *Hypocrite* in time. When the *Quakers* first began, they seem'd to be *stricter* in their Lives, than the Men of all other Perswasions; but having in a great measure gain'd their *Point*, in being *indulg'd* by Law, they are now as *curious* in their *Meats*, and *debauch'd* in their *Drink*, and as *soft* in their *Amours*, and as much in the enjoyment of the World as other Men.

393. It is a sad *Reflection*, but there's too much Cause to make it, that *many* Men have no Religion at all, and most Men have none of *their own*.

394. For Rewards we are *Pious*, and for Rewards we are *Impious*. We are *Honest* so long as we can thrive by being thought so; but if the Devil himself gives *better Wages*, we are soon under the Temptation of *changing Masters*.

395. It seems little less than an Invasion of God's *Prerogative*, and giving the Devil more than his *Due*, to allow him an immediate Power of *impressing* upon, or *injecting* into our Minds, without the assistance, or concurrence of Object, Organ, Lower Faculty, or of our own *innate Corruptions*; whereby we hold the *Candle* to him to discover our *blind Sides*. The *Mud* of sinful *Inclinations* lies still in the *bottom* of our Hearts, the Devil does but *shake it* and draw it forth by some *outward Object*.

396. *Aristippus* the Philosopher, being upbraided of *Servile Flattery*, in prostrating himself at the Feet of *Dionysius*, in a Suit he had to him; answer'd, That 'twas not his *Fault*, but *Dionysius's*, who wore his *Ears* no where but in his *Feet*.

397. *Great Designs* are like *Wheels*, which if they move too fast, will set themselves on *Fire*. *Magnarum rerum tarda molimina, Natura non facit saltum*. Great Matters require slow and equal Motions, and like Nature, would by no means leap or stride out of its way. *Scelera impetu, bona consilia morâ vaiescunt*, says *Tacitus*, Heady Counsels must have Dispatch, Sober ones thrive by Delay.

398. He that's *unwilling* to make a *Return* by deserving a *Favour*, wishes him dead to whom the *Return* should be made; but the *grateful Soul*, who is unable to make a *Requital*, sighs in secret for



for want of *Ability* to exprefs his *Acknowledgments*, and fupplies by his *Prayers*, good *Words* and good *Wifhes*, the Defect of his *Power*.

399. Inward *Guilt* caufes Outward *Fear*. *Dionysius* durft not make ufe of a *Barber*, becaufe he knew, there were thofe, that would give more for the *Cutting of his Throat*, than he gave for the *Cutting off his Beard*.

400. Next to *Vertue* let Children be bred up to *Industry*, without which they cannot be *Vertuous*; for both *Poverty* and *Fraud* are too commonly, tho not always, the *Fruit* of *Sloth* and *Negligence*, whereas an *active Diligence* is wont to *enrich Men* without the help of any ill Practices.

401. I cannot allow him to be a *grateful* Perfon, who in the *Instant* of *Returning* one Benefit, has his *Eye* upon another. He that is only grateful for *Profit* or *Fear*, is like a *Woman* that is *Honeft*, only upon the fcore of *Reputation*.

402. He that *underftands* his *Business* thoroughly, and manages it with *Diligence*, *Prudence* and *Discretion*, walks in the common Road of *extending fuccefs*; but the fureft way of *profpering* in his *Designs*, is, to *confide* more in *God*, than in his own *Skill* and *Industry*.

403. A good Man that *Rebukes* another for his evil Courses, may peradventure *displeafe* him, nay, *anger* him at *firft*: But when he confiders, that he could have no other *end* in it but his *Good*; if he has but the common *fence* of Man about him, he will have a greater *kindnefs* and veneration for fuch a *Friend*; than for one that *humours* and *flatters* in every thing, and *fooths* him up in thofe *Faults*, which a good Man takes the freedom to *reprimand* him for.

404. The *Proud* Man thinks him his *Friend* that *flatters* him; the *Ambitious* Man, him that *humours* him; the *Vain-glorious* Perfon, him that *ban-*

*ters* him; the *Covetous Miser*, him that *Presents* him; the *swearer*, him that swears *louder*; the *Liar*, him that seems to *believe*; the *Drunkard* thinks him his *Friend*, that keeps him *Company*; and the *Deceitful Person*, him that *assists* him in procuring *easy Animals* to be *Cheated*.

405. 'Tis much to be desired, that such at least as cannot look into all the Controversies that are about *Religions*, would but examine it by the first *Gospel Copy* of it, predicated by the Angels at the Birth of our Saviour, *Glory be to God on High, Peace on Earth, and good Will towards Men*, for that Religion, questionless, has most of *Divine* both *Wisdom* and *Truth* in it, that gives God most *Glory*, Earth most *Peace*, and most assurance of God's good Will to *Men*.

406. The highest End of *Christian Wisdom*, is the Author's *Glory*, the more immediate End, is the Christian's *Happiness*, or rather his *Blessedness*, which consists in two things, *Reconciliation*, and *Communion*, *Atonement* with God and *Enjoyment* of him. The former, is that *Peace* which passes all Understanding, and consists in the *Pardon* of our Sins, which we must labour for by *working out our Salvation with Fear and Trembling*. The other thing that goes to make up a Christian's Happiness or *Blessedness* is the *Enjoyment* of God, here in *Grace* and above in *Glory*; where *Faith* becomes *Vision*, *Hope* *Apprehension*, *Love* *Fruition*, and yet still *Love* to, and more *Love*, than either *Faith* could believe or *Hope* expect, and therefore without any *Satiety* or *Weariness*: Where is *Beauty* without *Danger*, *Peace* without *Faction*, *Glory* without *Vanity*, and *Felicity* without *Envy*?

407. A Man that grows *Covetous* when he is Old; is like a Thief Stealing when he is going to the Gallows.

408. The *Events* of every Battle, move on the *Unseen* Wheels of *Providence*, which are this Moment up, and down the next; and therefore the Victor ought to use his Conquest *Soberly* and still to keep up his thoughts on Peace.

409. *Travel* is a proper means to render Men *Wise*, and is attended with a *Possibility* of making them *Honest*; because it forces *Circumspection* on those *Abroad*, who at *Home* are Nurs'd up in *Security*, and perswades good Behaviour and *Temperance* to such, who being far from *Friends* and *Means*, are willing to be unconcern'd with *Lawyers* or *Physicians*.

410. *Knowledge* is imperfect without a *Decent* Behaviour, the want whereof breeds as much *Disrespect* to many *Scholars* with the observers of *Ceremonies*, as improper Affectation creates *Disfast* in some Substantial Judgment. Indeed *Slovenliness* is the worst sign of a *hard Student*, and *Civility* the best Exercise of the *Remiss*; therefore somewhat of the *Gentleman* gives a Tincture to a *Scholar*, but too much *Stains* him.

411. There are some relicks of goodness to be found in the worst Natures, and some Seeds of Evil in those that are esteem'd the Best; and therefore it appears less strange, that Hearts possess'd with Rancour and Malice are overcome with Beneficence, and Minds otherwise well Qualified, prove sometimes Ungratefull.

412. Bestowing *Gifts* is more Glorious than refusing *Bribes*; because *Gifts* are commoly deliver'd in *Publick*; whereas Men use not to confess what they owe, or *Offer* what they ought not, before *Witnesses*. But in true Estimation, its as *Honourable* a Vertue not to receive, as to disperse Benefits; it being of greater *Merit* wholly to abstain from things desirable, than after *Fruition* to be content to leave them.

413. The *Disposition* of times, teaches Men the *Subtility* of complying with them, in something more than their *Bare Professions* : Hence it is that *Preciseness* and seeming Sanctity, is become a good habit to *Plead* in ; and *Atheism* a Privy recommendation to the Practice of *Physick* ; for contentious *Zeal* makes most Clients, and *Sensuality* yeilds the greatest number of the best Patient.

414. In the Battle at *Haistings*, between King *Harold* and *William I.* all things to me appear equal. The Chiefs were equally *Valorous* and accustomed to dangers. Both *Animated* with Victories. In their numbers, no enormous *Disparity*. In their *Persons* equally Valiant. And for any *Right* or *Merit* in the Cause, no difference but this: That either the one must keep a Kingdom ill got ; or the other get it as Ill. The Fight was sharp, and among other Reasons alledg'd for gaining the Day, this is none of the least ; that the *English* would not run away, and the *Normans* could not.

415. A College is the fittest place to nourish Holy thoughts, and to afford rest to Body and Mind, where one may sit in a Calm, and looking down behold the buisy Multitude Turmoil'd and Toss'd in a Tempestuous Sea of Trouble and Dangers, and as one has happily express'd it.

*Laugh at the Graver Business of the State,  
Which speaks Men rather Wise than Fortunate.*

416. There is a certain *Slovenliness* in Words as well as *Cloathes*, and equally to be *Avoided*, in conversing with the better sort ; because they neither perswade, Instruct, or delight ; therefore *Rhetorick* is not to be neglected, because

cause Men have *Affections* to be Work'd upon, and none despise *Eloquence*, but such dull Souls as are incapable of it.

417. Where to *Disavow* a Report would be an *Untruth*, to *assume* it dangerous and to say *nothing* would be *Incivility*, an Honest *Middle Evasion* is *Lawfull*, if not commendable, if the Person is not upon his Oath.

418. Those *Unthinking* Parents, that *force* and *engage* their Children, in Adventures of *Learning*, for which they have neither *Body* nor *Brain*, *Inclination* or *Capacity*; and bestow them in a *College* when they are *Young*, would do well to procure a *Room* for 'em in some *Hospital* when they are *Old*.

419. A Young *Scholar* who is negligent at his *First* entrance to the Elements of *Logick* and *Philosophy*, is like a Child *starv'd* at *Nurse*, that will hardly ever prove an able Man. He seldom *speeds* well in his Course, that *stumbles* at his setting out.

420. Where *Reward* is propos'd for *Worth*, its as commonly detain'd from those that *could not*, as from those who *cared not* to deserve it.

421. *Compendiums* in History or other Arts and Sciences, are helpful to the *Memory* and of good *Private* use; but are not to be set forth for *Publick* Monuments: because they only direct Men to close and shallow *Cisterns*, whose *Leisure* might well be acquainted with more deep and open *Springs*: They only shew a *short* way to those who are contented to know a *Little*, and a sure way to such whose *care* is not to understand *too much*.

422. There are but two things a *Wise* Man desires that are capable of making him happy, and they are *Learning* and *Vertue*, which being never disjoin'd but exercis'd together, render

a Man fit to serve the Church, the State, and in both his Country.

423. When some of the *Grandeos* of Spain saw *Charles V.* stoop to take up *Titian's* Pencil, they thought it below the Dignity of their *Monarch*; which he perceiving, said, I can in a *Moment* make twenty Men all greater than you are; but none but God can make a Man like *Titian*.

424. The *Extravagancies* of those are to be *abhor'd*, that under the *Veil* of Religion, violate the Respect and *Obedience* they owe to *Royal Authority*; against the exprefs Command of that very *Religion* they pretend to have espoused.

425. Those who study *Commentaries*, go a great way about in quest of their *End*, for they stifle the Text with infinite *Additions*, and scrue those *Conceits* from the Words, which, if the *Authors* were set on the Rack, they would never *acknowledge*. He who is *Discreet* in bestowing his Pains, will suspect those Places to be *Desert* and *Barren*, where he cannot be found without a *Guide*, and leave Curiosity in search of *Obscurities*, which before it receives *Consent*, does Lose, or Tire it self with *Digressions*.

426. Some Men are desirous, that others should think they have *Travell'd*, and at the same time shew, that in their Travels they have *observ'd nothing*; but think they have made a *safe Voyage*, in returning the *same* Men they went.

F I N I S.

